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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬ Manasagangotri, Mysore - 570 006

M.A. [PREVIOUS] SANSKRIT

- ENGLISH MEDIUM -

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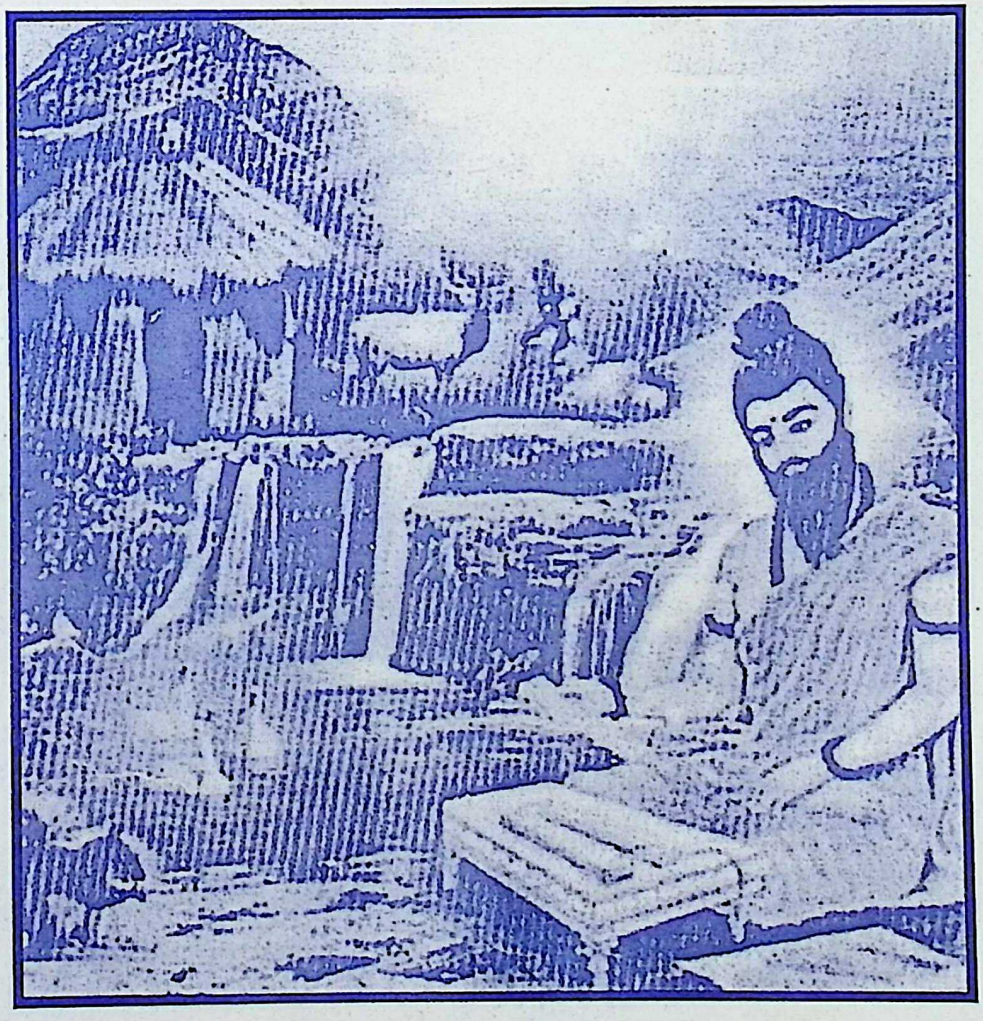
व्याकरणम्

सिद्धान्तकौमुदी - २



COURSE - III **BLOCK - 18**

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ.
.....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system.
..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

व्याकरणम् - सिद्धान्तकौमुदी-२

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पूं. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षण-शासन-लेखन-काव्यादिषु अव्याहता समुपयुक्तम्। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहन-शोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधन पद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवता श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु।

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1.0 Block Objectives

In this introductory block you will be introduced to Sanskrit Grammatical Tradition.

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AN INTRODUCTION TO SANSKRIT GRAMMAR

UNIT 1

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UNIT 1
AN INTRODUCTION TO SANSKRIT GRAMMAR

इदमन्धं तमः कृत्स्नं जायेत भुवनत्रयम् ।
यदि शब्दाह्वयं ज्योतिरासंसारान्न दीप्यते ।।

— The three worlds would have been entirely plunged in blinding darkness had not the Light called the Word illumined them from the time of creation.

गौर्गौः कामदुघा सम्यक्प्रयुक्त स्मर्यते बुधैः ।
दुष्प्रयुक्त पुनर्गोत्वं प्रयोक्तैः सैव शंसति ।।

— Speech or Word (gauh) rightly uttered is considered by the wise to be a Kamadhuk, a wish-yielding cow; if wrongly uttered, it would itself betray the cowness of the utterer (would reveal the ignorance of the speaker).

18.1 OBJECTIVE

Man's entire mundane transaction is pivoted on speech or language. Language is a mode of communication. Man employs language in order to convey his idea or make his intention clear to others. Eventually, communication requires language. Conversely the use of right expression will give rise to right knowledge or correct information culminating in the accomplishment of the object or the completion of the action.

For the proper employment of language knowledge of grammar is necessary. As a matter of fact, no developed or well articulated or natural language on the earth could be learnt or perfected and used without the study of its Grammar. Modern language scientists like Noam Chomsky

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have gone to the extent of enunciating that there is one common or universal Grammar underlying all languages based on the laws of reason. In any case, Grammar which is now being studied as a part of Linguistics is reckoned as a branch of Cognitive science or Psychology by the moderners.

Of all languages in the world, Sanskrit has Grammar, which is both profound and vast at the same time. As such the treasure of ancient Indian wisdom is preserved in this language. The gamut of Sanskrit Grammar and its literature developed over centuries bespeaks for its importance, historicity and greatness. Thus it becomes obligatory that the students of Sanskrit learning study Sanskrit Grammar.

18.1.1 Name and Etymology of Sanskrit Grammar

The term Vyākaraṇa is commonly used to represent Grammar in Sanskrit, where words are formed through derivations and compositions. It is concerned with both analysis and synthesis of words or word components.

व्याक्रियन्ते व्युत्पाद्यन्ते शब्दाः अनेन ।

It is also called Padaśāstra or Śabdānuśāsana, the science of words. It enunciates certain principles to understand the structure and meaning of words. Grammarians formulate rules for the language in extant-

प्रयोगशरणाः हि वैयाकरणाः ।

In a way, language precedes Grammar (or may be coeval with it). Grammar is a science, which prescribes rules for forming correct words as distinguished from corrupt words. Vyākaraṇa denotes both words and rules

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लक्ष्यलक्षणे व्याकरणम्। or either of the two अवयवेऽपि वर्तते। It acts as a regulator to language while using words in their right sense. लक्ष्यं लक्षणं चैतत् समृदितं व्याकरणं भवति। किं पुनर्लक्ष्यम्? किं वा लक्षणम्? शब्दो लक्ष्यः। सूत्रं लक्षणम्। (मा. भा. पस्पश)

18.1.2 Importance and uses of Vyākaraṇa

In traditional learning Vyākaraṇa is regarded as the foremost of the Sciences or Śāstras. It is, along with Nyāyaśāstra (logic), the foundation of all Śāstras. The saying goes काणादं पाणिनीयं च सर्वशास्त्रोपस्कारकम्। Ānandavardhana, a stalwart poetician and the author of Dhvanyāloka acknowledges Grammar as the basis of all branches of learning and Grammarians as real scholars - प्रथमे हि विद्वांसो वैयाकरणाः, व्याकरणमूलत्वात् सर्वविद्यानाम्। 1.13. Patañjali thinks that foremost among the Vedāṅgas is Vyākaraṇa and exerting in this a person will be successful - प्रधानं च षट्स्वङ्गेषु व्याकरणम्, प्रधाने कृतो यत्नः फलवान् भवति।

1. व्याकरणं नामेयमुत्तरा विद्या। (म.भा.)
2. सर्ववेदपारिषदं हीदं शास्त्रम्। (म.भा. ६.३.१४)
3. विद्यानामेषा विद्या परायणम्। (वा.प.१.१४)]

Why should language be perfected or science of language be studied if it is merely for communication? Why should Grammar be learnt at all? What are the benefits of its study? Patañjali, one of the greatest Sanskrit Grammarians begins his work Mahābhāṣya posing these questions to himself, answers them and enumerates the uses of the study of Grammar, primarily although, in the context of the Vedic study. In the Introductory chapter - (Paspaśāhnika) to his work, Patañjali remarks that in

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the days of yore, people used to study Grammar (and other Vedāñgas) before Vedic learning but now a days it is not so. They begin their Vedic study directly- पुराकल्प एतदासीत् - संस्कारोत्तरकालं ब्रह्मणा व्याकरणं स्माधीयते। तेभ्यः तत्तत्स्थानकरणानुप्रदानज्ञेभ्यो वैदिकाः शब्दा उपदिश्यन्ते तदद्यत्वे न तथा। वेदमधीत्य त्वरिता वक्तारो भवन्ति। Anticipating the question of a 'modern' inquisitive student that 'Vedic words would be learnt from the Vedas and the Secular words from the people, the study of Grammar is useless? - वेदान्नो वैदिकाः शब्दाः सिद्धाः लोकाच्च लौकिकाः अनर्थकं व्याकरणमिति।

Patañjali replies in the following way - A preceptor then like a friend should point out and explain to the student that there are certain benefits that may be reaped by the study of Grammar. No doubt, words are already established in usage. Therefore the rules for their formation are unnecessary. That is, we cannot use a word because it is grammatical, it should also be current न च लक्षणमस्तीति प्रयोक्तव्यमलौकिकम्। लोकसिद्धप्रयोगे तु लक्षणंस्यादनर्थकम्। (तंत्रवार्तिक). However as said above, Grammar is required for the perfection of language. Patañjali, afterwards, goes on to enumerate five main uses and thirteen secondary uses. For, unless the benefits of study are not mentioned at the outset no one, not even a dullard would exert or pursue it. It is said प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते। This is being reiterated in clear terms by Kumārilabhaṭṭa in his Ślokavārtika - सर्वस्यैव हि शास्त्रस्य कर्मणो वापि कस्यचित् यावत् प्रयोजनं नोक्तं तावत् तत् केन गृह्यते।। सिद्धार्थसंबन्धे श्रोतुं श्रोता प्रवर्तते। शास्त्रादौ तेन वक्तव्यः संबन्धः सप्रयोजनः।। १.१.१२

Despite it, Pāṇini himself has not mentioned any benefits of grammatical study न तावत् सूत्रकारेण किंचिदुक्तं

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प्रयोजनम्। He perhaps thought it was not necessary for one thing, because its study was obligatory for a Brahmin whose stipulated duty was to study the Vedas (and Vedāñgas). The other reason may be that any study engendering in the acquisition of knowledge is self evident-

स श्रुतिस्मृतिसिद्धत्वात् नोपलम्भनमर्हति।

ग्रन्थान्ते च स्वसंवेद्यं सुज्ञानं तत्प्रयोजनम्।। (तत्रंवार्तिक.१.३.८)

There are both seen and unseen fruits of Vedic study (or any study for that matter). Since Vyākaraṇa is one of the six auxiliaries (Ṣaḍaṅgas) of the Vedas whatever are the benefits of the Vedic study the same are the benefits of grammatical study also. With the Vedic studies mainly in mind Patañjali enlists the five primary uses of Grammar. These are रक्षोहागमलघ्वसंदेहाः प्रयोजनम् - Preservation, Modification, Scripture, Facility and Doubtlessness. First of all, it is ordained for a Brahmin to study Grammar without any motive निष्कारणं ब्राह्मणेनाध्येतव्यं व्याकरणम् (Āgama). In order to preserve the text of the Vedas (Vedarakṣā) a person should be acquainted with grammatical operations like elision (Lopa), augment (Āgama) and modification (Ūhā) of sounds. A person officiating a sacrifice done with a purpose must be knowing the variations in genders and cases of words because the Mantras are hymns invoking gods in the Vedas are not taught in all genders and cases. Acquaintance with Grammar helps removing doubts and ascertaining the true meanings of words in a context. For example, स्थूलपृषतीमनड्वाहीमालभेत - 'A large-spotted heifer must be procured for a sacrifice'. Here the compound Sthūlapṛṣatī can be dissolved in two ways स्थूला पृषती and स्थूलानि पृषन्ति यस्याः सा।. In the first case the compound

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which is Tatpuruṣa would mean 'the cow is large and spotted'. Where as, in the second case the compound which is Bahuvrīhi would mean 'the cow having large spots'.

These uses apart, there are thirteen further uses of the study of Grammar enumerated by Patañjali भूयः शब्दानुशासनस्य प्रयोजनानि।. Most of them are again in Vedic context. However, among the uses on the whole, a few can be identified as having secular implication and application. For example, more than the study of any other Śāstra it is only the study of Grammar, which is a simpler means (Laghūpayaḥ) to know the nature of words. Whatever has been read or heard but not understood does not do much good (Yadadhītam). It is like स्थाणुरयं भारहारः किलाभूत् ------ as Yāska says or as found in Suśruta Saṃhitā 1.4.4

यथा खरश्चंदनभारवाही भारस्य वेता न तु चंदनस्य।
एवं हि शास्त्राणि बहून्यधीत्य चार्थेषु मूढाः खरवद्हन्ति।।

Again, one who does not know the essence of words is contaminated by corrupt words and to him ignorance is refuge. On the other hand, one who employs specific words proper for communication or transaction obtains immense glory. Knowledge will be his refuge.

यस्तु प्रयुङ्क्ते कुशलो विशेषे शब्दान् यथावत् व्यवहारकाले।
सोऽनन्तमाप्नोति जयं परत्र वाग्योगविद् दुष्यति चापशब्दैः।।

It is said that one who utters speech sifting it, in him lies wealth. - भद्रैषां लक्ष्मीर्निहिताधि वाचि (लक्ष्मीलाभोऽपि व्याकरणाध्ययनस्यान्यतमं प्रयोजनम्।)

Cf: एकः शब्दः सम्यक् ज्ञातः शास्त्रान्वितः सुप्रयुक्तः स्वर्गे लोके कामधुक् भवति / महीयते।

Goddess of Speech may reveal Herself to him who studies Grammar वाङ् नो विवृणुयादात्मानमित्यध्येयं व्याकरणम्।

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So, in the final analysis, the direct benefit of Vyākaraṇa is the instruction of right words; preservation of Vedas and others are indirect benefits as stated in Sarvadarśana Saṃgraha व्याकरणशास्त्रस्य शब्दानुशासनं भवति साक्षात् प्रयोजनम्, पारंपर्येण तु वेदरक्षादीनीति। (पाणिनीयदर्शनम्)

This is also the view suggested and endorsed by Kumārila Bhaṭṭa when he says that if the tradition is followed or the line of teacher-student continues the Vedas are automatically protected.

वेदरक्षापि नैतस्मादृतेऽध्येतृपरंपराम्।
संप्रदायानुवृत्तिश्चेत् वेदस्तेनैव रक्ष्यते।
(शिष्याचार्यसंबन्धो हि महान् वेदरक्षाहेतुः)

Truly speaking, for the seeker of knowledge no such enumeration of 'extraneous' benefits is required. If they are mentioned it is only to motivate or induce further interest in the study and for the mediocre or the average and the below average (Madhyamādhikāris and Adhamādhikāris) students. Jayanta Bhaṭṭa has said the following in a context in Nyāyamañjari (Āhnika 6) :

व्याख्यातारस्तु मुख्यानुषङ्गिकभेदभिन्नप्रयोजनप्रपञ्चं
प्रयोजनातिशयव्युत्पादनद्वारकश्रोतुजनोत्साहपरिपोषसिद्धये
दर्शितवन्त इति न कश्चिदुपालम्भः। echoing Patañjali's suggestion that 'pursuit should become propensity' वृत्तिः शास्त्रप्रवृत्तिः।

Thus summarily saying, we can not afford to say that Grammar may be dispensed with the view held by a few wranglers (Vitaṇḍavādins). For, the knowledge of Grammar and its study is necessary to employ appropriate expression, to know the language behaviour for right communication culminating in right action.

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18.1.3 Historicity of Sanskrit Grammar - Pre-Pāṇinian; Vedas and Vedāñgas.

The entire gamut of grammatical literature in Sanskrit can be studied under three phases - Pre Pāṇinian, the phase of the Trinity of grammarians and Post Pāṇinian. The Vedas which are the ancient and earliest records of oral tradition of India comprised mainly of recitative and ritualistic parts, are naturally concerned with the purity of pronunciation and language. Some speculations of grammatical nature are found in the hymns of the Vedas. Ṛgveda speaks of the four manifestations of Speech of which only the last and the fourth state of It is audible to the humans and that humans can utter: तुरीयं वाचो मनुष्या वदन्ति। १.१६४.४५.

The Aitareya Brāhmaṇa 12.13 prescribes that the recitative verses should be recited in Madhyamāvāk (the third manifestation), which refines the soul : तं मध्यमया वाचा शंसत्यात्मानमेव तु संस्कुरुते।

That words are comprised of letters or the number of letters determining the nature of the metre, utterance of correct words engendering in prosperity or fame - are some of the ideas related to speech scattered in the Ṛgveda - 1.164.24; 1.164.45; 4.58.5; 8.100.12; 10.71.2-4 etc. A few hymns appear to give etymological explanation of certain words. For ex.

यज्ञेन यज्ञमयजंत देवाः। ऋ.१.१६४.५० पूर्वीरश्नन्तावश्विनौ ऋ.८.५.३१

Some kind of etymologies is also found to have been given in the Brāhmaṇas also -

तदेतत् रुद्रस्य रुद्रत्वं यदरोदीत्

In Upaniṣads for example, In Taittirīya Upaniṣad Śikṣāsavallī II chapter, Śikṣā (Phonetics included under

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Vyākaraṇa) is virtually taught - ओं शिक्षां व्याख्यास्यामः। वर्णः स्वरः। मात्रा बलम्। साम संतानः।

The Vedic Ṛṣis are very fastidious about the preservation of the Vedic texts through phonetic nuances and on that account, Śikṣās, Vyākaraṇas and Prātisākhyas were composed. In fact Śikṣā and Vyākaraṇa are the two of the six auxiliaries or supplements to the Vedas (Vedāñgas) necessary for expounding the Vedic meaning and performing the Vedic rites and useful for the proper understanding of the Vedic tradition. The Ṣaḍaṅgas of the Vedas are Śikṣā - Phonetics, Vyākaraṇa - Grammar, Chandas - Prosody, Nirukta - Etymology, Jyotiṣa- Astronomy/Astrology and Kalpa - Sacrificial lore.

शिक्षा व्याकरणं छंदो निरुक्तं ज्योतिषं तथा।
कल्पश्चेति षडङ्गानि वेदस्याहुर्मनीषिणः।।

These Vedāñgas are Pauruṣeyas, i.e., have human authors vis-ā-vis the Vedas which are Apauruṣeyas, i.e., have no human authorship. They are written in aphoristic and mnemonic style to serve preserving the Vedic text intact and in pristine form. The interrelation of the Vedas and Vedāñgas has been figuratively and aptly described in Pāṇiniya Śikṣā in the following manner -

छंदः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठ्यते।
ज्योतिषामयनं चक्षुर्निरुक्तं श्रोत्रमुच्यते।
शिक्षा घ्राणं तु वेदस्य मुखं व्याकरणं स्मृतम्।
तस्मात् साङ्गमधीत्यैव ब्रह्मलोके महीयते।। ४१-४२.

Śikṣā : It is well know that the accent is an indispensable feature of Vedic recitation. Śikṣā is a branch of study dealing with production, pronunciation and accentuation in particular, of the Vedic hymns (Mantras and Sūktas). The treatises called Prātiśākhyas attached to

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a particular recension of the Veda as the very name signifies, deal with the subject matter concerned and partly, with grammatical elements. However, later literature on Śikṣā mainly and exclusively deals with phonetics. Presently, many Śikṣā works are available. Among them Pāṇiniya Śikṣā is the most authentic and popular work.

Chandas is another branch of Vedic study that discusses the nature of various metres, their names and rules applicable in the first instance to the Vedic hymns in metrical form. The study is helpful in Vedic recitation and reading. An early analysis of the Vedic metres occurs in Ṛkprātiśākhya. Notwithstanding this, Piṅgala's treatise on prosody is the most renowned work that deals with both Vedic and non Vedic (secular) metres.

Nirukta is the science of Etymology dealing with the derivation of words or word components. The purpose of the study has been to know the Vedic words and through it, the interpretation of the Vedas. It is complementary to Grammar. If Śikṣā is concerned with the origination or pronunciation of letters or words and if Vyākaraṇa is concerned with the correctness of words, Nirukta is with the meanings of those words through their basic structures. Among the etymologists Yāska who is prior to Pāṇini had been the foremost and whose work called Nighaṇṭu and Nirukta is available to us now.

Jyotiṣa studies the movements of the sun, the moon and the other planets. It was necessary for fixing the auspicious time suitable to a sacrificer to perform the sacrifices and rituals that would result in desirable fruits ordained in the Vedas. Each Veda has a separate Jyautiṣa

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treatise of its own (the one belonging to Samaveda known to be by Lagadha is in any case not available now).

Kalpa is one of the supplements that specialy arose to deal cryptically with the actual performance of the sacrifices described elaborately in the Brāhmaṇas. Kalpa sūtras are comprised of four parts namely, Śrauta, Gṛhya, Dharma and Śulba sūtras affiliated to the Vedas. Of them Bodhāyana and Āpastamba belonging to Kṛṣṇayajurveda, are found to be complete with all their parts.

18.1.4 Prātiśākhyas

Before we speak of regular Vyākaraṇa treatises dealing exclusively with Grammar we have to say a few things about Prātiśākhyas. Prātiśākhyas are attached to each school of the Vedas as appendages and hence the name. They contain the germs of grammatical principles and phonetic peculiarities or laws regarding the Vedic accents and pronunciations of letters and classification of parts of speech into Nāma, Ākhyāta, Upasarga, and Nipāta for the first time.

In fact the Padapāṭhas of Vedas composed by Śākalya and others are in themselves grammatical analyses of Vedic hymns. They explain the euphonic and compound forms of the words in the hymns. According to Uvaṭa the basis of Prātiśākhya is both Śikṣā and Vyākaraṇa शिक्षाविहितं व्याकरणविहितं चास्मिन् शास्त्रे उभयं यतः प्रक्रियते। (Uvaṭa's com. on Vājasaneya Prātiśākhya 1.69)

Prātiśākhyas deal with the Grammar of higher stage, the earlier stage being Śikṣā. If Śikṣā and Prātiśākhya are at variance with each other, Śikṣā is said to be less authoritative.

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शिक्षा च प्रातिशाख्यं च विरुध्येते परस्परम्।
शिक्षैव दुर्बलेत्याहुः सिंहस्येव मृगी यथा।। (सर्वसम्मतशिक्षा p.49)

Ṛkprātiśākhya of Śaunaka, Vājanasaneyaprātiśākhya of Kātyayana, Taittirīya and Maitrāyaṇi prātiśākhya of Yajurveda, Puṣpasūtra of Sāmaveda and AtharvaPrātiśākhyas are well known. Among the earliest available Prātiśākhyas Ṛk and Vājasaneyaprātiśākhyas existed before Pāṇini. A few others were even prior to Yāska. With respect to the antiquity of Prātiśākhyas in relation to Pāṇini, scholars are divided in their opinions. It could be conveniently or plausibly said that some of the Prātiśākhyas are anterior and some others are later than Pāṇini. However, in the ancient Prātiśākhyas quite a few different nomenclatures or grammatical terms are found used instead of the well known ones. For example, Kṣaiprasandhi for Yaṇ, Abhinihita for Pūrvarūpa, Praśliṣṭa includes Savarṇadīrgha, Guṇa and Vṛddhi, Vivṛti for Prakṛtibhāva (Ṛkprātiśākhya 2.15-24 ; 2.3; 1.68,71,72,75). The characteristic style of Prātiśākhyas on the one hand is that they are not as prescriptive as Pāṇini. For example, we have समानाक्षरे संस्थाने दीर्घमेकमुभे स्वरे in the Prātiśākhya in lieu of अकः सवर्णे दीर्घः in Pāṇini. On the other, Pāṇini does not attempt the words like Dūḍāśaḥ, Dūṇāśah, Dūḍhyaḥ etc. which find place in Prātiśākhya. These differences also purport to say that some of the Prātiśākhyas are posterior and a few others are prior to Pāṇini (See page 23, HṢ.G.).

Vyākaraṇa is a branch of Vedic study that concerns with both analysis and synthesis of words. Besides the Prātiśākhyas which allude to grammatical principles, there are about six Vedic Vyākaraṇas namely, Ṛktantra· of

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Śākaṭāyana, Atharvacaturadhyāyī of Śaunaka, Pratijñasūtra and Bhāṣikasūtra (along with a Vṛtti by Mahāsvamī) of Kātyayana, Sāmatantra of Gārgya and Akṣaratantra of Āpiśali. Vyākaraṇa was initially an accessory to the Vedic study and allied to the other branch of Vedic study namely, Śikṣā, in course of time, became independent and secular. What was inextricable and secondary to the Vedas developed into a separate and Primary Śāstra, Pada Śāstra by name, which has its own philosophy and a bulk of literature. This is equally true of the other Vedāñgas except Kalpa, which has characteristically, remained allied to the study of the sacrificial lore of the Vedas.

18.1.5 Predecessors of Pāṇini

In the earliest of literary works, namely, the Rāmāyaṇa immediately following the Vedic literature, Hanumān, the son of Vāyu (cf.: Vāyavya Vyākaraṇa) is described as knowing Nava Vyākaraṇas. In Bhāskara's Līlāvatī there is an allusion to as many as eight Grammars which were known at that time -

अष्टौ व्याकरणानि षट् च भिषजां व्याचष्ट ताः संहिताः।
षट् तर्कान् गणितानि पंच चतुरो वेदानधीत स्म यः।।

Again Bhaviṣya Purāṇa refers to eight Grammars by name -

प्रथमं प्रोच्यते ब्राह्मं द्वितीयमैन्द्रमुच्यते।
याम्यं प्रोक्तं ततो रौद्रं वायव्यं वारुणं तथा।।
सावित्रं च तथा प्रोक्तमष्टमं वैष्णवं तथा।।

One is not sure whether this reference has any historical importance or has more a mythological significance. Any how the list of nine Vyākaraṇas alluded

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to in Laghutrimunikalpataru which is different from the above is quite famous.

ऐन्द्रं चान्द्रं काशकृत्स्नं कौमारं शाकटायनम्।
सारस्वतं चापिशलं शाकलं पाणिनीयकम्।।

Similarly, in Kavikalpadruma of Bopadeva of 13th Cent. A.D. there is a mention of eight Grammars.

ऐन्द्रश्चंद्रः काशकृत्स्नापिशली शाकटायनः।
पाणिन्यमरजैनेंद्रा जयंत्यष्टादिशाब्दिकाः।।

Vardhamāna, a contemporary of Bhāskarācārya furnished yet another list of grammarians in his work Gaṇaratnamahodadhi -

शालातुरीयशकटांगजचंद्रगोमिदिग्वस्त्रभर्तुहरिवामनभोजमुख्याः।
मेधाविनः प्रवरदीपककर्तृयुक्ताः प्रज्ञैर्निषेवितपदद्वितीया जयंन्ति।।

Whether these lists have any historical or chronological value is doubtful. Since it is found that they are not exhaustive because they either exclude the schools the others have included or vice-versa. Among these lists there are schools of Buddhists, Jains and others.

Of these very many grammars, Pāṇinian grammar, which has been at the helm, is extant. It is concerned with secular Sanskrit at large and Vedic Sanskrit as an exception. It enunciates rules about not only the language of literature but also the spoken Sanskrit (Bhāṣā). Pāṇinian Grammar perhaps represents both the culmination and termination of the development of the grammatical discipline over the years.

Among many grammatical works belonging to either Pre-Pāṇinian period or Post-Pāṇinian period, quite some are lost (Lupta Vyākaraṇa) and quite others are available (Alupta Vyākaraṇa). There were names of grammarians

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known before or contemporaneous with Pāṇini, alluded to in other works of Grammar and other Sciences like Bhāguri, Vyāḍi, Sunāga, Pauskarasādi, Vājapyāyana, Kāśakṛtsna..... And the names like Udumbarāyaṇa, Aupamanyava, Kāthakya, Carmaśirā, Maudgalya, Nairuktāḥ, Yājñikāḥ..... particularly mentioned by Yāska are significant. Some of them represent schools if not individual teachers of Grammar. Yāska is generally accepted to be a predecessor of Pāṇini and whose contribution is as much discernible in the making of Pāṇini as the Prātiśākhyas in the making of Yāska. Prātiśākhyas themselves name numerous preceptors in which Pāṇini's name does not figure. On the other hand, the names referred to by Pāṇini like Śākalya, Śākaṭāyana, etc., the details of which will be dealt with later, are found in the Prātiśākhyas, which incidentally proves the pre-existence of Prātiśākhyas, the view many Western and Indian scholars subscribe to.

1. **Maheśvara** was the first enunciator of Vyākaraṇa Śāstra and His Vyākaraṇa is known as Māheśvara Vyākaraṇa -

शब्दांबुधिं प्रमथ्यैव शंकरेण यदुद्धृतम्।
माहेशं तद्विजानीयात् कृत्स्नं व्याकरणामृतम्।।

According to Nandikeśvarakārikā, 14 Sūtras popularly known as Māhesvara or Śiva Sūtras emanated from Śiva's drum sounded by Him at the end of the Dance :

नृत्तावसाने नटराजराजो ननाद ढक्कां नवपंचवारम्।
उद्धर्तुकामः सनकादिसिद्धान् एतद्विमर्शे शिवसूत्रजालम्।।

These are Māheśvara-sūtras which formed the basis of Vyākaraṇa Śāstra :

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अ इ उ ण्। ऋ ऌ क्। ए ओ ङ्। ऐ औ च्। ह य व र ट्। ल ण्। ञ म ङ ण न म्। झ भ ञ्। घ ढ ध ष्। ज ब ग ड द श्। ख फ छ ठ थ च ट त व्। क प य्। श ष स र्। ह ल्।

Similarly, we hear about other grammars attributed to other deities :

तत्राद्यं ब्राह्ममुदितं द्वितीयं चान्द्रमुच्यते।
तृतीयं याम्यमाख्यातं चतुर्थं रौद्रमुच्यते।
वायव्यं पञ्चमं प्रोक्तं षष्ठं वारुणमुच्यते।
सप्तमं सोम्यमाख्यातमष्टमं वैष्णवं तथा।।

Bṛhaspati, the author of Arthaśāstra, Nitiśāstra etc., and the preceptor of gods taught Indra the science of words: as learnt from Patañjali's Mahābhāṣya. This is :

बृहस्पतिरिन्द्राय दिव्यं वर्णसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच। (पस्पश)

2. Indra : In Ṛktantra 1.4 it is said ब्रह्मा बृहस्पतये प्रोवाच, बृहस्पतिरिन्द्रया, इनद्रो भरद्वाजाय, भरद्वाज, ऋृषिभ्यः, ऋृषयो ब्राह्मणेभ्यः - this is how grammar through the line of teachers, Indra being one of them, came down to earth. According to Taittirīya and Maitrāyaṇī Saṃhitās both Indra and Vāyu were receptors of Grammar -

मह्यं चैव वायवे च सह गृह्याता इति। तै.सं.७.४.७

And Indra in turn taught Grammar to other gods dividing the Undivided Speech into Prakṛti and Pratyaya-

ते देवा इन्द्रमब्रुवन्निमां नो वाचं व्याकुर्विति ------- तामिन्द्रो मध्यतोऽवक्रम्य व्याकरोत्। तैसं ६.४.७.(तमखंडां वाचं मध्ये विच्छिद्य प्रकृतिप्रत्ययविभागं सर्वत्रऽकरोत्। (भाष्यम्)

Through references we come to know about the existence of Aindra Vyākaraṇa. Kātyayana in his

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Prātiśākhya and Durgācārya on Nirukta refer to Indra अर्थः पदमैन्द्राणाम्। Both Jaina and Bauddha traditions refers to Aindra Vyākaraṇa. For example, Śākaṭāyana(Jaina) Vyākaraṇa quotes Indra under 1.2.37- जराया इष् इन्द्रास्याचि। Upamanyu commenting on Kāśikātattvavimarśinī says at a place: तथा चोक्तमिन्द्रेण अन्त्यवर्णसमुद्भूता धातवः परिकीर्तिताः।

(See page 14 H.S.G.). In Bopadeva's list of 8 grammarians as already referred to Indra is one among them. However, in the opinion of some scholars Indra is not the Vedic God. According to the new findings, Aindra Vyākaraṇa consisted of 25,000 verses partly dealing with phonetics. Devabodha, the commentator of Mahābhārata speaks of the hugeness of this Vyākaraṇa (माहेन्द्रात्... व्याकरणार्णवात्) as compared with the Vyākaraṇa of Pāṇini(पाणिनिगोष्पदम्). Tārānātha, a reputed modern Sanskrit scholar opines that Aindra Vyākaraṇa is same as Kālāpa Vyākaraṇa just as Cāndra Vyākaraṇa is same as Pāṇiniya Vyākaraṇa.

3. Bharadvāja as a preceptor of Grammar is referred to as above in Ṛktantra. Vājasaneya Prātiśākhya in 7th chapter mentions him as a specialist in conjugation. भारद्वाजकमाख्यातम्। However his grammatical work is not available to us while his work on Śikṣā is available.

4. Bhāguri is otherwise known as Krauṣṭuki according to a mythologist. He as a grammarian is cited in Śabdaśaktiprakāśikā of Jagadiśatarkālaṅkāra and Nyāsa of Jinendrabuddhi 6.2.37. Even Laugākṣigṛhyasūtra mentions Bhāguri's name लौगाक्षिश्च तथा काण्वस्तथ भागुरिरेव च। (see page 9 H.S.G.). In Brhaddevatā of Kāsthakya there is a mention

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of Bhāguri's name (see p.15.H.S.G.). Patañjali too mentions Bhāguri वर्णिका भागुरिलोकायतस्य। 7.3.45. It is learnt that he has written a treatise on lexicography (Trikāṇḍa) too.

5. Pauskarasādi has been mentioned in a Vārtika on the Sūtra 8.3.28. ङ्णो कुक् टुक् शरि - चयो द्वितीया शरि पोष्करसादेरिति वाच्यम् । Even Taittirīya (5.38) and Maitrāyaṇī (5.40) Prātiśākhyas have referred to him copiously along with others like Gautama -

प्रथमपूर्वो हकारश्चतुर्थं तस्य सस्थानम्।
प्लाक्षिकोण्डिन्यगौतमपोष्करसादीनाम्।।

6. Raudhi - Cārāyaṇa : A quotation wherein the name Raudhis occurs is found in Kāśikā on 6.2.38 - आपिशलपाणिनीयाः पाणिनीयरौढीयाः रोढीयकाशकृत्स्नाः। But Raudhi's grammatical work is not available where as Patañjali mentions Cārāyaṇa along with Raudhi and Pāṇini under 1.1.73 - कंबलचारायणीयाः ओदनपाणिनीयाः घृतरौढीयाः। Cārāyaṇa was known to be a grammarian and a poetician as well. His work on Śikṣā is available.

7. Kāśakrtsna In the list of grammarians of Bopadeva the name Kāśakṛtsna occurs. Patañjali mentions his name along with Pāṇini and others :

पाणिनिना प्रोक्तं पाणिनीयम् आपिशलं काशकृत्स्नमिति। (म.भा.आ.१)

Bhartṛhari in Vākyapadīya for example, धातुरिति काशकृत्स्नानां सूत्रम्। (Pt.1) and Kaiyaṭa in Pradīpa for example, आपिशलकाशकृत्स्नयोस्त्वग्रंथे इति वचनात्। (5.1.50) have quoted his Sūtras. We learn from Kāśikā that Kāśakṛtsna might have written a Grammar divided into 3 parts त्रिकं काशकृत्स्नम् 5.1.58.

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8. Mādhyandini and Vaiyāghrapadya were also found quoted in grammatical works. Kāśikā under 7.1.94. quotes Mādhyandini's opinion

संबोधने तूशनसस्त्रिरूपं, सान्तं तथा नांतमथाप्यदंतम्।
माध्यंदिनिर्वष्टि गुणं त्विगंते नपुंसके व्याघ्रपदां वरिष्ठः।।

Vyāghrapada was a Ṛgvedic seer and promulgator of Gotra. His son was Vaiyāghrapadya. But according to Mahābhārata he was the son of Vasiṣṭha (अबुशासनपर्व 53.30). He is referred to in Kāśikāvṛtti 4.26.5. as having composed Vyākaraṇa consisting of 10 chapters दशकाः वैयाघ्रपदीयाः।

9. Śaunaka/Śaunaki : Similarly, Śaunaka's name is quoted in the commentary Jajjhaṭa on Carakasamhitā in the context of the grammatical aspect of a word व्युत्पादितः करोतेरपि कर्तृत्वे दीर्घत्वं शास्ति शौनकिः (Cikitsāsthāna 2.27.). In Bṛhaddevatā of Śaunaka 1.39-45; 2.92.-94, there are numerous references to grammatical points such as classification of words, definition of Vibhakti, Vacana, Liṅga, varied meanings of particles and relation between prepositions and verbs, etc.

It does not seem important and valid now to raise the question whether or not Pāṇini was posterior to Yāska as some scholars have tried to do it. Because, there are very clear evidences both internal and external to show that Yāska was much earlier than Pāṇini. Except for Yāska's Nirukta which is available to us, we are in total darkness with regard to grammatical history that was there between Yāska and Pāṇini. Thus Yāska becomes a link between Prātiśākhyas and Pāṇini.

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10. Yāska: Next, in the history of Sanskrit Grammar, the period of about 900 B.C. saw Yāska's Nirukta, a systematic work on Etymology, the science complementary to that of Grammar gives the etymological derivations or explanations (Nirukta/Nirvacana) of the Vedic words compiled in another section called Nighaṇṭu of the same work. In Nighaṇṭu, in the first three chapters, synonyms, in the fourth chapter varied words and in the fifth chapter names of gods are collected. Whereas in Nirukta besides giving etymological derivations of some important words, the nature and benefits of the Vedic study are elucidated and worldly functions of gods are enumerated. After classifying words into four kinds - Nouns, Verbs, Prepositions and Particles - their definitions are also given - चत्वारि पदजातानि नामाख्याते चोपसर्गनिपातश्च। १.१. भावप्रधानमाख्यातम्। सत्वप्रधानानि नामानि।

The author reiterates by examples the theory of Śākaṭāyana that the nouns are derived from verbs:

नामान्याख्यातजातानीति शाकटायनो नैरुक्तसमयश्च। १.१२.

Whether prepositions independently convey the meanings or not is being taken up for discussion. His opinion with regard to particles is that they have varied meanings and illustrates it by citing Vedic hymns as examples.

The name Yāska occurs in the Mahābhārata (Śantiparva 342.70-71) whereas Pāṇini's name does not. Yāska himself mentions a list of great number of etymologists and others wherein Pāṇini's name is significantly absent. Moreover, Yāska does not opt out the Vedic words as Pāṇini has done by the Sūtra बहुलं छंदसि occuring in many contexts. These point out the fact that

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Yāska was nearer to the Vedic age during which time Vedic words were more in vogue, than Pāṇini. The name of Yāska is found in Sākala Prātiśākhya of Ṛgveda and above all, Pāṇini himself is found to be referring to Yāska in the Sūtra यस्कादिभ्यो गोत्रे। 2.4.63. Therefore, it is highly improbable that the Yāska was later than Pāṇini. Again, in respect of time when Yāska lived, there is controversy and the scholars are not concurrent. If Max Mṃller says that Yāska lived in 500 B.C., Monier Williams says, in 400 B.C., DrṚamakantha Mishra says that he is prior to Buddha or Buddhism to which there is no allusion of any sort in his work. Therefore in view of the above, Yāska may be assigned to the period 700 B.C. Thus Yāska is prior to Pāṇini and Pāṇini himself is prior to Kātyāyana is the position acceptable to all beyond doubt.

We come to learn that during the period between Yāska and Panini a few grammartical works might have been composed but are lost to us now. Because, Pāṇini uses some of the terms like Vibhakti, Dhātu, Pratyaya, etc., which are not defined by him yet were familiarly known by then; because, Pāṇini himself mentions about 10 grammarians most of whom are different from the aforesaid ones, one can surmise that there was an unbroken grammatical tradition and Grammar was the frontline discipline that was being studied. The grammarians that Panini refers to in his work are -

a. Āpiśali (वा सुप्यापिशले। 6.1.92)
b. Kāśyapa (तृषिमृषिकृशेः काश्यपस्य। 1.2.25./8.4.67.)
c. Gārgya (अड् गार्ग्यगालवयोः। 7.3.99/8.3.20/8.4.67)
d. Cākravarmaṇa (ई 3 चाक्रवर्मणस्य। 6.1.130)
e. Gālava (7.3.99/6.3.61/7.1.74/8.4.67)

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f. Śākalya (लोपः शाकल्यस्य 8.3.19/8.4.51/1.1.16/6.1.127)

g. Śākaṭāyana (लङः शाकटायनस्यैव। 3.4.111/8.3.18/ 8.4.50)

h. Senaka (गिरेश्च सेनकस्य। 5.4.112)

i. Sphoṭāyana (अवङ् स्फोटायनस्य। 6.1.123)

j. Bhāradvāja (ऋतो भारद्वाजस्य। 7.2.63)

- A few of these are propounders, a few are interpreters and a few others are compilers.

a. Āpiśali - is not only quoted by Pāṇini but also by others while explaining some grammatical points or theories. A commentary on Śākaṭāyana under the Sūtra 3.1.161. says that Āpiśali's grammatical work consisted of eight chapters - अष्टका आपिशल - पाणिनीयाः and likewise Rājaśekara refers to his Śikṣā work in his Kāvyamīmāmsā - शिक्षा आपिशलीयादिका। (chap. 2.) It may also be gathered from the statements such as आपिशलमधीते ब्राह्मणी। in Mahābhāṣya 4.1.14ṭhat his Grammar was prevalent during Patañjali's time. On the contrary, his works on phonetics such as Akṣaratantra, Prātiśākhya are available.

b. Kāśyapa - Vājasaneya Prātiśākhya also refers to him, लोपः काश्यपशाकटायनौ। However no work of his is hitherto available. But we learn from other sources that he must have written works on Kalpasūtra, Alankaraśāstra, Āyurveda, Silpaśāstra and Prosody.

c. Gārgya - Must have written a grammatical work since his view is quoted on several occasions in many works like Aṣṭadhyāyī 7.3.99, 8.3.20, 8.4.67; ṚkPrātiśākhya

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13.31 and Nirukta 1.12 - तत्र नामान्याख्यातजातानीति शाकटायनो नैरुक्तसमयश्च, न सर्वाणि इति गार्ग्यो वैयाकरणानां चैके।

He must have written works on many other Śāstras like Tantra, Tarka, Lokāyata, etc.

d. Gālava - His name has been found mentioned several times in the context of various grammatical rules in different grammatical works. The Ṛkprātiśākhya 11.65. called him the first reciter of Krama also - इति प्र बाभ्रव्य उवाच क्रमं क्रमप्रवक्ता प्रथमं शशंस च। In the Mahābhārata, Gālava of Bābhravya Gotra has also been described as an author of phonetic work क्रमं प्राप्य शिक्षां च प्रणयित्वा स गालवः। शांतिपर्व। 342.104.

Works like Aitareya Āraṇyaka (5.3.3), Nirukta (4.3.) also quote his name. We learn that he has written works on Kamaśāstra, Tantraśāstra etc. However his treatises are buried in the abyss of time.

e. Śākaṭāyana - Many references to him are found not only in Aṣṭādhyāyī but also in other works like Ṛk and Vājasaneya Prātiśākhyas and Bṛhaddevatā, Nirukta, Mahābhāṣya, etc. In Śuklayajurveda Prātiśākhya (of Anantadeva) he is said to be the disciple of Kaṇva. It appears from the following references that he was a reputed grammarian who had a good following - वैयाकरणानां शाकटायनः। म। भा। 3.2.115.

Both Yāska and Patañjali referred to his theory that all names are derived from verbs

1. तत्र नामान्याख्यातजातानि इति शाकटायनो नैरुक्तसमयश्च। निरुक्तम्। 1.12.

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2. नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य तोकम्। म।भा। 3.3.1.

He accepts Jāti, Guṇa, Kriyā words but not Yadṛcchā words. According to him the prepositions or Upasargas are 25 in number. We learn that he has composed other works such as Śrāddhakalpa, Ṛktantra, Sāmatantra, Koṣa, etc.

f. Śākalya - More references to Śākalya/Śākala occur in other works than Aṣṭādhyāyī namely Ṛk (3.13, 4.13, 6.14, 20.) Vājasaneya (3.10) Prātiśākhyas, Nirukta (6.28), Mahābhāṣya (6.1.127), etc. This shows that he occupied a prime place amongst Pre-Pāṇinian grammarians. He is often quoted in connection with Sandhi rules. In a citation found in Brahmāṇḍa Purāṇa, he said to be a contemporary of Bharadvāja (see p.20ḤS.G.). Bṛhaddevatā also cites his name in Anuvākānukramaṇī -

1. शाकल्यः प्रथमस्तेषां तस्मादन्यो रथीवरः।
   बाष्कलिंश्च भरद्वाज इति शास्त्रप्रवर्तकाः।।
2. शाकल्यदृष्टं पदलक्षमेकं सार्धं च वेदे त्रिसहस्रयुक्तम्।
   शतानि चाष्टौ दशकद्वयं च पदानि षट् चेति हि चर्चितानि।।

He is also the author or Ṛgvedapadapāṭha, Mādhyandinapadapāṭha, etc.

g. Bhāradvāja - is also quoted in Tattīriya and Maitrāyaṇī Prātiśākhyas in connection with phonetic rules (17.3 and 2.5.3.). He is Droṇabhāradvāja among many Bhāradvājas. In Śākaṭāyana's Ṛktantra we come to know that he propagated Indra Vyakarna ब्रह्मा बृहस्पतये प्रोवाच।---

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h&i. Cākravarmaṇa and Senaka - are the names of the grammarians quoted in Aṣṭadhyāyī. This apart, Vāyu Purāṇa makes reference to Cākravarmaṇa.

k. Sphoṭāyana - referred to by Pāṇini was known to be a great phonetician as understood from the commentary Padamañjari of Haradatta on Kāśikā 6.1.123 स्फोटः अयनं परायणं यस्य सः स्फोटायनः। स्फोटप्रतिपादनपरो वैयाकरणाचार्यः।--- एतेन सूच्यते यदिदं नाम एतस्य गुणकृतं न तु संज्ञाकृतम्।

As he was the propounder of the doctrine of Sphoṭa he got the name Sphoṭāyana.

Thus, the overview of the pre-history of Pāṇinian Grammar will not, under the circumstances, furnish us more details than a few references to grammarians and treatises on Grammar in extant.

18.1.6. Intext questions

I. Answer the following questions :

1. Give another name for Vyākaraṇa?
2. How many Vedāñgas are there?
3. Name the Vedāñgas.
4. What does Nirukta deal with?
5. What are the four parts of Kalpa Sūtras?
6. Give the classification of words according to Yāska?
7. Who are the ten grammarians mentioned by Pāṇini?
8. What is the theory of Śākaṭāyana?
9. Why is Sphoṭāyana called so?

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10. Who is the author of Ṛgveda Padapāṭha and Mādhyandina Padapāṭha ?

II. Fill in the blanks with suitable words :

1. If Vyākaraṇa is Grammar, Śikṣā is _____.
2. Piṇgala has written a treatise on _____.
3. Niganṭu and Nirukta is the work of _____.
4. Bhāradvaja was a specialist grammarian in _____.
5. Astronomy is _____ Śāstra in Sanskrit.

III. Match the following :

A	B
1. Kalpa	1. Padaśastra
2. Gālava	2. Yaṇ
3. Śabdānuśasana	3. First reciter of Krama
4. Āpastambasūtras	4. Vedāṅga
5. Kṣaipra Sandhi	5. Kṛṣṇayajurveda

IV. Write short notes on :

1. Etymology of Vyākaraṇa.
2. Importance of Vyākaraṇa Śāstra.
3. Main uses of Vyākaraṇa Śāstra.
4. Chandas Śāstra.
5. Maheśvara
6. Śākaṭāyana.

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V. Write a short essay on the following :

1. Prātiśākhya. 2. Vedāñgas 3. Yāska
4. Grammarians mentioned by Pāṇini

VI. Write an essay on

1. Uses of Sanskrit Grammar.
2. Grammatical speculations of the Pre-Pāṇinian period.
3. Predecessors of Pāṇini.

18.1.7. Reference Books

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PĀṆINI, KĀTYĀYANA AND PATAÑJALI
UNIT 2

CONTENTS

18.1 OBJECTIVE

18.2.1 Trinity of grammarians : Pāṇini - Life, Date, Works.

18.2.2 Kātyāyana : Life, Date, Works.

18.2.3 Patañjali : Life, Date, Works.

18.2.4 Brevity and Methodology of (the study of) Sanskrit Grammar : Sūtra, Vārtika and Bhāṣya.

18.2.5 In-text Questions.

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UNIT 2
PĀṆINI, KĀTYĀYANA AND PATAÑJALI

18.2 OBJECTIVE

Students of M.A. in Sanskrit study Siddhānta Kaumudī of Bhaṭṭoji who is a strong advocate of Pāṇinian grammatical tradition. Siddhānta Kaumudi is a redactorial work of Pāṇini's Aṣṭādhyāyi and a manual book of Grammar meant for beginners of Sanskrit. It is the result of careful consideration of not only Pāṇinian Sūtras but also Kātyāyana's Vārtikas and Patañjali's Bhāṣya, on the part of its author. Therefore it is required that the students know about the genealogies of these three grammarians and the role and place of their works in the long history of Sanskrit Grammar.

18.2.1 Trinity of grammarians: Pāṇini-Life, Date, Works

After Prātiśākhyas and Yāska's Nirukta the next most important period in the history of Sanskrit Grammar is the period which heralded the advent of Pāṇini through his writing, namely, Aṣṭādhyāyi, a treatise on the science of Grammar in its most chisled and developed, concise and systematic shape. All the precedent grammatical efforts saw their ***finis*** or ***pinnacle*** in Pāṇini. But it is a great pity that we do not have any kind of detailed and direct information about the celebrated grammarian. Rather, whatever we have of him is only through external references. The writers who flourished after Pāṇini referred to him as Dākṣīputra, the son of Dākṣī (and Śalaṅku)

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born in the Panin family - सर्वे सर्वपदादेशाः दाक्षीपुत्रस्य पाणिनेः। म.भा. ७.१.२७. and Śālāturīya - a resident of the place Śālātura which is identified by Gen. Cunningiam as the present Lahore near (Attock) Peshwar of Pakistan :

1. शालातुरीयशकटांगजचन्द्रगोमी - गणरत्नमहोदधिः.२
2. शालातुरो नाम ग्रामः सोऽभिजनोऽस्येति शालातुरीयः। तत्रभवान् पाणिनिः। यत्र पूर्वैरुषितं सोऽभिजनः।

Pàtañjali uses the term Dākṣāyaṇa for Vyāḍi (and Dākṣīputra for Pāṇini) under the Sūtra 2.3.66 (शेषे विभाषा।) derived from adding the Yuvan affix. (the fourth generation in the lineage - the son of Dākṣi, the Gotra son of Dakṣa) : शोभना खलु दाक्षायणस्य संग्रहस्य कृतिः। This shows that there was family relation between Pāṇini and Vyādi. According to Prof. Max Muller, Pāṇini was a contemporary of Vyādi, Kātyāyana and Indradatta, based on the story narrated in Kathāsaritsāgara. Taraṅga.4. Pāṇini received his education at the university of Takṣaśilā as adduced by Rājaśekhara or Bhaṭṭasomeśwara -

अत्रोपवर्षविह पाणिनिपिंगलाविह व्याडिः।
वररुचिपतंजली इह परीक्षितः ख्यातिमुपाजग्मुः।।

From the words of Mahābhāṣya 3.2.108. उपसेदिवान् कौत्यः/कोत्सः पाणिनिम् we come to know that Kautya/Kautsa was Pāṇini's disciple. One can believe that Pāṇini was a dullard as a boy but later through rigorous penance obtained immense talent by the grace of Lord Rudra (Kathāsaritsāgara. Taraṅga 4.). Based on the 14 Sūtras he was taught, Pāṇini wrote his grammatical work Aṣṭādhyāyi first followed by the literary work called Jāmbavatījaya, according to a verse often quoted -

नमः पाणिनये तस्मै येन रुद्रप्रसादतः।
आदौ व्याकरणं प्रोक्तमनु जांबवतीजयम्।। (सूक्ति.मु.)

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According to another story cited in Pañcatantra, Pāṇini was killed by a lion - सिंहो व्याकरणस्य कर्तुरहरत् प्राणान् प्रियान् पाणिनेः।। (२.३३). There is a practice amongst grammarians to observe Anadhyana on the day of his demise (13th day of the month). These apart, we do not know any-other thing about Pāṇini's personal life.

A few Western scholars like Prof. Max Muller opine that Pāṇini lived in 4th cent. B.C. Others like Goldstucker and R.G.Bhandarkar are of the view that Pāṇini lived before the Buddha i.e., by about 7th cent. B.C. On the other hand, Profs. Lassen and Weber hold the view that he is later than the Buddha. Thus there are divergent views as regards Pāṇini's time. Those who accept Pāṇini's time to be about 300 B.C. to 400 B.C., put forth the following arguments that in one of the Sūtras (4.1.49) of Pāṇini the term Yavana is found to occur. Prior to Alexander's invasion (during 357 B.C.) Indians' chance of knowing about the Yavanas or the Greeks is simply ruled out. It means therefore that Pāṇini might have lived after this event in history. Contrary wise, the scholars like Goldstucker and Bhandarakar furnishing with evidences conclude that Pāṇini could not be later than 500 B.C. They argue that that the term Yavana in Indian History is not understood in the sense of a Greek, is beyond doubt. It appears that Kātyāyana knew more about Yavana than Pāṇini. Kātyāyana has framed Vārtikas 4.1.49 and 4.1.173. wherein the term Yavana is used more than once in different senses, namely, king, country, and people. The term Yavanāni (Yavanānāṃ Lipiḥ) denoted the script of Yavanas. This may lead to another important issue as to whether or not script or writing was in vogue during or before Kātyāyana's time. Here too opinions are

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divided. Further, Pāṇini refers to the city Sankala in the Sūtra 4.2.75. But as it is understood from the ancient history of India, Alexander destroyed this city completely. Consequentially, based on these and other evidences the scholars conclude that the Pāṇini must have lived well before 500 B.C. Some scholars like Ramakantha Mishra say that Pāṇini must have flourished earlier than Nyāya attaining to the status of a Darsanaśāstra to which Pāṇini does not refer to in his text. Contrarily, it is seen that the author of Nyāyasūtras, namely, Gautama has discussed at length the topic of the eternality of Śabda (Śabdanityatva) which figures prominently in the Vyākaraṇaśāstra. This and many other things point out that Pāṇini's time was well before Nyāya and other Darśanas becoming well established Śāstras. In the opinion of Prof. S.K.Belvalkar, Pāṇini's time can not certainly be as late as 350 B.C. He observes, "Perhaps 700 or 600 B.C. would be as near an approximation to Pāṇini's time as, in our present state of knowledge or rather want of knowledge, we are likely to get." (P.12ṢṢ.G.) Besides these evidences espousing the antiquity of Pāṇini, he is respected as an Ācārya more in the sense of a Ṛṣi or a Seer of Vedic times by the later commentators like Nāgeśa Bhaṭṭa - पश्यति आचार्यो नाकारस्यातो लोपो भवतीति। The commentator Veṅkaṭamādhava on Ṛgveda describes him as one of the interpreters of Vedic meaning - शाकल्यः पाणिनिर्यास्कः इति ऋगर्थपराः त्रयः। Patañjali himself extols Pāṇini for his extraordinary talent and keen observation - 1. सामर्थ्ययोगान्न हि किंचिदस्मिन्पश्यामि शास्त्रे यदनर्थकं स्यात्। 2. महती सूक्ष्मेक्षिका वर्तते सूत्रकारस्य।

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3. Cf : पाणिनीयं महाशास्त्रं पदसाधुत्वलक्षणम्।
सर्वोपकारकं ग्राह्यं कृत्स्नं त्याज्यं न किंचन।। पराशरोपपुराणम्

As said above, Pāṇini wrote Aṣṭādhyāyi at first and then Jāmbavatījayam. According to Anthologies, however, Pātālavijaya and Jāmbavatījaya/ Jāmbavatīkalyāna are his literary compositions. For the obvious reason, the work Aṣṭādhyāyi will be elaborately dealt with proximately. As far as his literary compositions are concerned one can observe that the verses recorded in the Anthologies are illustrative of his poetic talent, aesthetic flavour and simple diction. For example,

गतेऽर्धरात्रे परिमंदमंदं गर्जन्ति यत्प्रावृषि कालमेघाः।
अपश्यती वत्समिवेन्दुबिंबं तच्छर्वरी गौरिव हुंकरोति।।

उपोढरागेण विलोलतारकं तथा गृहीतं शशिना निशामुखम्।
यथा समस्तं तिमिरांशुकं तया पुरोऽपि रागाद्गलितं न लक्षितम्।।

Aṣṭādhyāyi is also called Aṣṭakam since the work has 8 chapters. In the Mahābhāṣya there are two other names, namely Śabdānuśāsana and Vṛttisūtra used to denote it. It is available in 3 recensions - Eastern recension (Prācyapāṭha), Northern recension (Udīcyapāṭha) and Southern recension(Dākṣinatya). The commentators Vāmana and Jayāditya, the dual authors of Kāśikā followed the Eastern recension; Kashmiri commentators and scholars like Kṣiraswāmī follow the Northern recension while the recension which has Vārtikas of Kātyāyana is the Southern recension. Pāṇini chose to teach and write the text in the Sūtra style perhaps in the best interest of the students of Grammar and language while some scholars, like Goldstucker conjecture that in the absence of writing material at that time that Pāṇini had to take recourse to composing his work in short

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maxims. In any case, about 4000 (3999/3975) Sūtras with appendages (Khilapāṭhas - felt more useful for a student) namely, Dhātupāṭha (list of verb roots), Gaṇapāṭha (list of words), Uṇādisūtras (sūtras pertaining to derivation of certain words), Liṅgānuśāsana (enunciation of gender of words) and Śikṣā(phonetics) and Svaraprakaraṇa (chapter on accents) are couched in 8 chapters. Each chapter consisting of 4 quarters or sections (Pādas) and each Pāda has roughly about 100 Sūtras, beginning with the Sūtra वृद्धिरादैच्। and ending with the Sūtra 8.4.16. अ अ। Written or taught in the Sūtra style that was familiar and characteristic of the period the work aims at as much brevity as is possible to commit it to memory. We may recall here a well known verse found in an Upapurāṇa defining a Sūtra form thus -

अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम्।
अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः।।

Perhaps, half in the lighter vein and half seriously, it is said about Pāṇini or the grammarians in general, who try to say maximum meaning in minimum of words that the grammarians celebrate brevity to the extent of half a syllabic instant as the birth of a male child : अर्धमात्रालाघवेन पुत्रोत्सवं मन्यन्ते वैयाकरणाः। However, there are a few Sūtras which are as long as the following:

1. अव्ययं विभक्तिसमीपसमृद्धिव्यृद्ध्यर्थाभावात्ययासंप्रतिशब्द-
प्रादुर्भावपश्चाद्यथानुपूर्व्ययौगपद्यसादृश्यसंपत्तिसाकल्यान्तवचनेषु। S.2.1.6.
2. पाघ्राध्मास्थाम्नादाण्दृश्यर्तिसर्तिशदसदां
पिबजिघ्रधमतिष्ठमनयच्छपश्यर्च्छधौशीयसीदाः। S.7.3.78.

Except for the five Sūtras, as they are cited as Vārtikas in the Mahābhāṣya, all other Sūtras have come down to us in untainted form. Those five Sūtras are -

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1. रैवतिकादिभ्यश्छः। 4.3.131./ आथर्वणिकस्येकलोपश्च। 4.3.133.
2. कौपिञ्जलहस्तिपदादण्। 4.3.132.
3. द्वित्रिपूर्वादण्। 5.1.36.
4. अचि शीर्षः। 6.1.62.
5. नित्यमाम्रेडिते डाचि। 6.1.100.

Nevertheless, Patañjali alludes to many variant readings of the Sūtras in his work. For example, उभयथा ह्याचार्येण शिष्याः सूत्रं प्रतिपादिताः। केचिदाकडारादेका संज्ञा इति। केचित् प्राक् कडारात् परं कार्यमिति। म। भ। 1.4.1. The variants might have occurred due to scribes' errors. For example, the Sūtra चटकाया ऐरक् (4.1.128) was चटकादैरक् in the original form. Some commentators have observed that there are a few superfluous Vārtikas, Gaṇasūtras and Sūtras. Weighing all these, Nagesabhaṭṭa conclusively puts the total number of Sūtras down to 3964 -

त्रीणि सूत्रसहस्राणि नवसूत्रशतानि च।
चतुःषष्टिश्च सूत्राणि कृतवान् पाणिनिः स्वयम्।।

In respect of the authorship of appendages there is no controversy except in case of Uṇādisūtras. Some including Nāgeśabhaṭṭa say that its author is Śākaṭāyana. Some others hold that Pāṇini himself is the author of the Uṇādisūtras. We have corroborative evidences for both. Some of the rules in Uṇādi section run counter to the Sūtras in Aṣṭādhyāyī. For example, गतिकारकोपपदात्कृत्। (6.2.139.), is against the Uṇādisutra 4.666. It may be noticed that the traditional verse which runs like this :

अष्टकं धातुपाठश्च गणपाठस्तथैव च।
लिंगानुशासनं शिक्षा पाणिनीया अमी क्रमात्।।

does not include Uṇādisūtras. On the other hand,

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some of the commonalities between Uṇādisūtras and Aṣṭādhyāyi Sūtras bear testimony to their common authorship of Pāṇini. For example, the terms like Hrasva, Dīrgha, Pluta, Udātta, Upadhā, Lopa, Samprasāraṇa, Abhyāsa have been used in both in the same sense. The indicatories (Anubandhas) are also same in both. Scholars like Goldstucker say that Pāṇini composed Uṇādisūtras alright but Kātyāyana revised or edited them. The Uṇādisūtras were originally composed by Pāṇini and later as modified by Kātyāyana, they assumed importance. Consequently the later grammarians and commentators like Durgācārya accepted Kātyāyana to be the actual author (see page12.A.P.). But Māgha, the author of Śiśupālavadha (19.75.) accepts Pāṇini as the author of Uṇādisutra.

Pāṇini has not entwined the Sūtras related to a particular subject matter or topic. In spite of it, Pāṇini has his own unique way of stating things in an order in the 8 chapters of his work. In the first chapter, the common designations (Saṃjñas) and rules of interpretation, Kartṛ, Karma and other Kārakas and the rules pertaining to Ekaśeṣa, Ātmanepada and Parasmaipada are enunciated; in the second chapter, Samasas, functions of 1st and 2nd case endings, a few substitutes and Luk elision are taught; in the 3rd chapter, conjugational affixes (Tiṅ), participles (Kṛt) and infixes (Vikaraṇapratyayas) related to verb roots are taught; in the 4th and 5th chapters are ordained Taddhita affixes and Samasānta rules are prescribed; in the first 3 sections of the 6th chapter a few substitutes and Vedic accents are taught; and from the 4th section up to the end of 7th chapter the governing word Aṅgasya pervades under whose jurisdiction many verb roots,

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nominal stems, affixes - their elisions, substitutes and augments are taught; in the 1st section of the 8th chapter Ekaśeṣa and rules regarding accentuation are discussed and in the other three of the same, different substitutes, reduplication and cerebralisation (Ṣatva and .Natva) are found stated.

The speciality of Pāṇini's Grammar is that it gives the derivation of both Vedic and secular words. Many of these words and phrases give an inkling of the social state of the people from the all walks of life during the time of Pāṇini. Many of the words derived allude to the ideas related to Purāṇas, ancient works and other lores.

Dhātupāṭha is collection of verb roots or Dhātus which are about 2000 in number. They are divided into 10 groups or Gaṇas- Bhvādi, Adādi, Juhotyādi, Divādi, Svādi, Tudādi, Rudhādi, Tanādi, Kryādi and Curādi, based on the different grammatical peculiarities and operations each verb root belonging to a particular Gaṇa undergoes. Scholars believe that Pāṇini has not given the meanings for all verb roots enumerated by him. It has commentaries written by Kṣīraswāmī, Sāyaṇa and others.

Gaṇapāṭha is a compendium of nouns or Prātipadikas. There are about 250 Gaṇas. Each Gaṇa has many words to which the general injunctive and prohibitory rules are not applied. The Gaṇapāṭha of Pāṇini is more or less accepted by the later grammarians. It is of two kinds, namely, Niyataganapāṭha, (for example, Sarvādigaṇa) and Aniyataganapāṭha (also called Ākṛtigaṇa- for example, Anuśatikādigaṇa), wherein the words collected are fixed in the former and not fixed in the latter.

Uṇādisūtras Affixes called Uṇādi ordained in the

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Sūtra 3.3.1. by Pāṇini, come after only a few verb roots in order to bring certain conventional words into the fold of regularity (a means by which Pāṇini has tried to regularise some words in usage). They are available in two recensions, namely, Pañcapādi and Daśapādī. They are commented upon by one Ujjwaladatta of 12th cent. A.D.

Liṅgānuśāsana is an enunciation of gender of Sanskrit words and they are accordingly classified in to Masculine, Feminine and Neuter. There were Liṇgānuśāsanakāras like Śāntanu before Pāṇini, and Śabaraswamī after Pāṇini. Rāmacāndra and others have written commentaries on Pāṇinian Liṅgānuśāsana.

18.2.2 Kātyāyana The aphoristic or Sūtra style of writing had its own limitations. Since the Sūtras were very brief at times and therefore enigmatic for a novice, they called for elucidations and commentaries. Thus the Sūtras with the expository literature such as Vārtikas, Kārikas, Bhāṣyas, Vṛttis, Vyākhyānas, etc. grew into Śāstra. With added discussions, doubts, comments, objections and answers, the cardinal doctrines of the Sūtras were in the least affected but indeed expounded. Generally the main body of this expository literature is written in prose interposed with pithy sentences and verses summarising the discourse. Kātyāyana's attempt to compose 4000 Vārtikas on 1500 Pāṇinian Sūtras had been the earliest in this direction.

Kātyāyana born in Kātyāyana Gotra is also called by name Vararuci. In Trikāṇḍaśeṣa, other names like Kātya, Punarvasu and Medhājit are also given for Vararuci. Many Subhāṣita works like Saduktikarṇāmṛta, Sārṅgadharapaddhati cite verses of Vararuci. Many

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scholars believe that the poet Vararuci is same as the Vārtikakāra Kātyāyana. According to Prof. Bhandarkar, Vararuci hails from Kauśāmbī and was the son of a Brahmin, Somadatta by name. He was a Prime minister to the Nandas of Pāṭaliputra of 4th cent. B.C. as mentioned in Kathāsaritsāgara.1-2. Taraṇgas. He was a Southerner (प्रियतद्धिताः दाक्षिणात्याः। (पस्पश) and a predecessor of Patañjali as the latter refers to Kātyāyana's verses (भ्राजा नाम कात्यायनप्रणीताः श्लोकाः। (पस्पश) Patañjali also speaks of him respectfully as Bhagavān, Ācārya and names Kātyāyanas poem as Vararucakavya (किमपि वाररुचं काव्यं निर्दिष्टवान् यस्य अपरं नाम स्वर्गारोहणकाव्यमिति। (पस्पश) However Rājaśekhara names the title of his Kāvya as Kaṇṭhābharaṇa -

यथार्थता कथं नाम्नि माभूद्वररुचेरिह।
व्यधत्त कंठाभरणं यः सदारोहणप्रियः।।

If Kātyāyana is believed to be the contemporary of Nandas, then the upper limit of his date would be 500 B.C. and the lower limit be 350 B.C. Therefore, there must have been at least two centuries' elapse between Kātyāyana and Patañjali, whose time was 150 B.C. for sure.

Besides the aforesaid works, Kātyāyana is said to have written Vājasaneyaprātiśākhya wherein he quotes a few Sūtras of Pāṇini related to Vedic Grammar and reviews the same. He is also found to be the author of Liṅgānuśāsana, Vararucisaṁgraha on Grammar and Puṣpa Sūtras on Lexicography. Whether these works are written by him or not is the bone of contention for scholars.

Kātyāyana has commented upon Pāṇini's Aṣṭādhāyī by writing a Vārtika, some times termed as Vākya, Vṛtti,

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Vyākhyāna Sūtra, Anutantra and Anusmṛti. His Vārtikas are both in metrical (Ślokavārtika) and prosaic forms. The text of Vārtikas is not independently available. Patañjali refers not only to Kātyāyana's Vārtikas but also others' like those of Bhāradwāja, Sunāga, Vāḍava. The role and importance of the Vārtikas lies in elucidating, supplementing and amending the Pāṇinian Sūtras. As such Vārtika is defined as - -

उक्तानुक्तदुरुक्तानां चिंता यत्र प्रवर्तते।
तं ग्रन्थं वार्तिकं प्राहुर्वार्तिकज्ञा मनीषिणः।।

Some of the Vārtikas illustrating these points are पितुर्भ्रातरि व्यत् (4.2.36.); मातरि षिच्च (4.2.36); प्रकृत्यादिभ्य उपसंख्यानम् (2.3.18); ऋलृवर्णयोः मिथः सावर्ण्यं वाच्यम्। (8.2.1); अमेहक्वथसित्रलेभ्य एव। (4.2.104). In case there is any conflict between the Sūtrakāra and the Vārtikakāra the view of the latter is upheld and is considered to be more authentic - यथोत्तरं मुनीनां प्रामाण्यम्। It is seen that Kātyāyana has made use of ancient technical terms like Adyatanī, Bhavantī, Vyañjana. etc. instead of Luṇ, Laṭ, Hal, etc., of Pāṇini respectively.

According to Dr. Vidhata Mishra, "there is a good reason to believe that there were small glosses or commentaries on the Sūtras of Pāṇini, written by the learned teachers at the various academies and the Vārtikas formed in a way, a short pithy summary of those glosses or Vṛttis." (see p.39.S.P.). This is because the language had been developing at a quick pace with many changes in expressions. Some were already not in vogue; others were either used in different senses or even amended (for example Ūṣa, Cakra, Taila, etc.). It is for this reason that Kātyāyana had to dismiss many of the

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Pāṇinian rules. (which according to him are replete with Doṣas). In place of those rules Kātyāyana suggested supplementary ones. Prof. Max Muller says that Kātyāyana is an editor of Pāṇini while others say that he is not just an elucidator but virtually a critic of Pāṇini. At times Kātyāyana appears to make an onslaught of Pāṇini although without any good reason. Nevertheless, he was a great contender. Yet, Pāṇini is respected as the Father of Sanskrit Grammar. However, some scholars have tried to trace the divergence between them elsewhere. The two must have certainly lived in two different times. It is only then that the grammatical rules could be different, the meanings of words could have changed, the words themselves could have been out-dated and lastly Grammar followed could it-self be different. Overall, Kātyāyana seems to be belonging to a different school of Grammar and has therefore every reason to subject Pāṇinian grammatical rules to a severe criticism.

Vyāḍi was a grammarian anterior to Pāṇini though his name is not found in Aṣṭādhyāyi. However Patañjali, in Mahābhāṣya (6.2.36) mentions his name with other grammarians - आपिशनपाणिनीयव्याडीयगौतमीयाः। In fact, Ṛkprātiśākhya mentions Vyāḍi in several places - व्याडिशाकल्यगार्ग्याः। 2.23.28; 6.43; 13.31,37. He was also called Dākṣāyaṇa belonging to the family of Dakṣa. He seems to be the author of a work called Saṅgraha of one lakh verses (संग्रहो व्याडिकृतो लक्षसंख्यो ग्रन्थः - Nāgeśa.), which is not available. It is also learnt that he has written many other works like Amarakoṣaṭīkā, Bālacaritamahākāvya, Paribhāṣāvṛtti, Liṅgānuśāsana, etc.

18.2.3 Patañjali being a faithful adherent of Pāṇinian

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Grammar defends Pāṇini against the tirade of Kātyāyana. Based on the huge commentary of Vyāḍi on Aṣṭādhyāyi, Patañjali has composed his commentary called Mahābhāṣya on Aṣṭādhyāyi which is available to us. It is called Mahābhāṣya on account of its hugeness and profundity analogical to Mahābhārata. The saying goes as महाभाष्यं वा पठनीयम् महाराज्यं वा पालनीयम् / शासनीयम्।

Patañjali was the son of Goṇikā (उभयथा गोणिकापुत्रः। १.४.५.), as furnished in the Mahābhāṣya. He is believed to be an incarnation of Ādiśeṣa. His other names such as Nāganātha, Ahipati, Śeṣarāja .. bear it out. He was born at Gonarda as he is called Gonardīya in Mahābhāṣya (गोनर्दीयस्त्वाह। १.१.२१) and therefore he must be an Easterner (Prācya). However, according to Prof. Weber, Patañjali was a resident of a place which is to the east of Mathurā, on the basis of a statement in the Bhāṣya - पूर्वे मथुरायाः पाटलिपुत्रम् ....। The commentator Kaiyaṭa in many a place refers to Patañjali as Ācāryadeśiya which according to Goldstucker and Weber mean a person residing in the country of Ācārya who is Kātyāyana here. But we know that Kātyāyana was definitely a Southerner. Thus the above view that Patañjali was a Southerner need not be given much credence.

Patañjali lived in about 150 B.C. There are two internal evidences in support of this - १. इह पुष्यमित्रं याजयामः। १.१.१२३. २. अरुणद्यवनो माध्यमिकाम् / साकेतम्। ३.२.१११.-the former speaks of a current event of Puṣyamitra having performed Aśvamedha Yāga and the latter speaks about a Greek (Yavana) who was well known, namely Meander in this case, after the Greek invasion which occurred by about 200 B.C. According to

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Prof. Lassen, however, the Greek King Demetrius who attacked Sāketa and Mādhyamikā, occupied the throne at Bāhlika by about 165 B.C. Thus it can easily be concluded that Patañjali was a contemporary of the Greek King Demetrius and the King of Śuṅga dynasty namely Puṣyamitra. If we give a further thought over the reference to Mādhyamika, a Buddist school that was promulgated by Nāgārjuna, was a contemporary of the Kashmirian King Abhimanyu of about first half of 1st cent. A.D., according to Rājatarangini -

अथ निष्कनको रजा काटकः साग्रहरदः, आविर्बभूवाभिमन्युः शतमन्युरिवापरः। तस्मिन्नवसरे बौद्धा देशे प्रबलतां ययुः, नागार्जुनेन सुधिया बोधिसत्वेन पालिताः।। १.१७४-१७७

Patañjali is said to have written works on Yoga and Vaidya with the intention of purifying the mind (Manaśśuddhi) and body (Dehaśuddhi) respectively apart from purifying the speech (Vākśuddhi), by writing the present commentary on Pāṇini's Grammar -

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन।
योऽपाकरोत्तं प्रवरं मुनीनां पतंजलिं प्रांजलिरानतोऽस्मि।।

Mahābhāṣya is his magnum opus. It has 8 chapters as Aṣṭādhyāyi of Pāṇini. Each chapter has 4 Pādas and each Pāda has from one to nine Āhnikas (sections - the portion that could be learnt in a day). In all, there are 85 Ahnikas. Not all Sūtras of Pāṇini are explained by Patañjali but only those on which Kātyāyana has framed Vārtikas and wherever Vārtikas are desired but not provided by Kātyāyana there Patañjali gives Iṣṭis (Iṣṭayaḥ Kṛtāḥ) or the desiderata. By explaining the Sūtras of the original Patañjali meets the objections put forth by the captious critic - आक्षेपसमाधानपरो ग्रन्थो भाष्यम्। While he is

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being faithful to the Sūtrakāra elaborates all the same the points he makes. This is exactly the characteristic feature of a Bhāṣya, which has come to stay -

सूत्रर्थो वर्ण्यते यत्र वाक्यैः सूत्रानुसारिभिः।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः।।

The style of Mahābhāṣya is very lucid and conversational cited for a specimen prose which reminds one of Plato's Dialogues. For example -

१. यद्यपि मृदा पांसुभिश्चावकीर्णो भवति सोऽप्सु संजातासु तत एव तं गुणमापादयति, येन स च दोषो निर्हण्यते, भूयसा चाभ्युदयेन योगो भवति। एवमिहापि यद्यप्यपशब्दज्ञानेऽधर्मस्तथापि यस्त्वसौ शब्दज्ञाने धर्मस्तेन स च दोषो निर्घानिष्यते, भूयसा चाभ्युदयेन योगो भविष्यति।

२. वृत्तिसमवायार्थो वर्णानामुपदेशः। किमिदं वृत्तिसमवायार्थ इति? वृत्तये समवायो वृत्तिसमवायः, वृत्तर्थो वा समवायो वृत्तिसमवायः, वृत्तिप्रयोजनो वा समवायो वृत्तिसमवायः। का पुनर्वृत्तिः? शास्त्रप्रवृत्तिः। अथ कः समवायः ? वर्णानामानुपूर्व्येण सन्निवेशः। अथ क उपदेशः? उच्चारणम्। कुत एतत् ? दिशिरुच्चारणक्रियः। उच्चार्य हि वर्णानाह- उपदिष्टा इमे वर्णा इति।

३. एवं तर्ह्युभयमनेन क्रियते - पाठश्चैव विशेष्यते कलादयश्च निवर्त्यन्ते। कथं पुनरेकेन यत्नेनोभयं लभ्यम्? लभ्यमित्याह। कथम्? द्विगता अपि हेतवो भवन्ति। तद्यथा-आम्राश्च सिक्ताः पितरश्च प्रीणिता इति।

—(पस्पशाह्निकम्).

"The style of the work is unparalleled in the whole range of Sanskrit literature, only Śārīraka Bhāṣya of Śaṅkara being worthy of a mention by its side" - observes Prof. Belvalkar (see p.28. S.S.K.). The author drives home his point using both Śāstraic and homely analogies or popular maxims (Laukika Nyāyas) and small episodes. A student puts a question to which a pretentious teacher (Ācāryadeśīya) tries to answer and remove doubts but not thoroughly, which is ultimately done by a real teacher

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(Ācārya). "The work, in short, has become an encyclopaedic one and hence aptly called Ākara" - says Dr. Vidhata Mishra (see p.38.S.P.).

The work is so authentic and popular that it has attracted many and varied commentaries under the names Tīkā, Ṭippaṇī, Dīpikā, PrāKāśikā, Vyākhyā, Vṛtti, Vyākhyāna, etc., but only one of them that of Kaiyaṭa of 11th cent. A.D. called Pradīpa is found complete. It has in turn two sub-commentaries namely, Udyota by Nāgeśabhaṭṭa of 17th cent. A.D. and Udyotana by Annambhaṭṭa of 17th cent. A.D. Several others like Jyeṣṭakalaśa, Maitra (Maitreya)rakṣita, Puruṣottamadeva have also written commentaries on the Mahābhāṣya .

We learn from other sources like Bhartṛhari's Vākyapadīya 2.487-88., that the text of Mahābhāṣya and the succession of its study was broken with the passage of time. Somehow, the text was retrieved and the study was revived in the South by Cāndrācārya and others with ramifications : ... शुष्कतर्कानुसारिभिः आर्षे विप्लाविते ग्रन्थे महाभाष्ये ..... स पतंजलिशिष्येभ्यो भ्रष्टो व्याकरणागमः। काले स दाक्षिणात्येषु ग्रन्थमात्रे व्यवस्थितः ..... स नीतो बहुशाखात्वं चंद्राचार्यादिभिः पनुः।। There is yet another allusion to its revival by the King of Kashmir namely, Jayāpīda of 775 A.D. through a Grammar teacher Kṣīra by name, in Kalhaṇa's Rājataraṅginī 1.488-89-..... देशान्तरादागम्य व्याचक्षौ तान् क्षमापतिः। प्रावर्तयत विच्छिन्नं महाभाष्यं स्वमंडले।। क्षीराभिधात् शब्दविद्योपाध्यायात् संभृतश्रुतः।।

The commentators like Kaiyaṭa, Nāgeśabhaṭṭa have said in their commentaries on Mahābhāṣya that the text of Mahābhāṣya at some places is lost or corrupt due to scribe's errors -

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१. पाठोऽयं लेखकप्रमादान्नष्टः। प्रदीप.८.४.३२.

२. इति ग्रन्थः भाष्यपुस्तकेषु नष्टः। उद्योत.१.१.३६.

Pāṇini, Kātyāyana and Patañjali are the trinity of Vyākaraṇa Śāstra to whom Bhaṭṭoji Dīkṣita of 7th cent. A.D. aptly pays obeisance to at the commencement of his work Siddhānta Kaumudī. The study of Vyākaraṇa will be complete only when the treatises of these three (TrimuniVyākaraṇa) are thoroughly gone through. Notwithstanding this, Patañjali's statement or opinion is considered to be more authentic and final of the three. He dealt with the living language of the times in its dual aspects of concepts and precepts. Any later literature that has come in Vyākaraṇa and in other Śāstras is generally founded on the views of the three. From this point of view, the natural development of Sanskrit Grammar might have somewhat come to a halt after Patañjali. The fact that the different views of the posterity were not reckoned because they were opposed to the Bhāṣya, reflected the greatness of Mahābhāṣya.

18.2.4 Brevity and Methodology of (the study) of Pāṇinian Grammar : Sūtra, Vārtika and Bhāṣya.

Prof. M.V. Mahashabde, one of our modern scholars in Grammar extols Pāṇini in this way - "His Aṣṭādhayāyi is a wonderful work in the literature of the world. Those who have tested it, will appreciate its merits and readily admit that there is no grammar in any language that could vie with the wonderful mechanism of this book of grammatical rules (see p. 6.V.S.K.). We shall now examine how wonderfully his mechanisms are, one by one. In order to achieve brevity Pāṇini has evolved his own ingenious

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devices and scientific techniques that no other Sūtrakaras of other branches of knowledge could conceive as teaching or learning requirements of their Śāstras. 1. First of all, Pratyāharas or the abbreviations like Ac and Hal to denote all vowels and all consonants respectively. Grouping of letters for the sake of applying grammatical operations (Vṛttisamavāya) and (making) indicatory letters (Anubandhakaraṇa) are pressed into service by Pāṇini for the sake of abbreviations - वृत्तिसमवायश्चानुबंधकरणं च प्रत्याहारार्थम्। (पस्पश.), even though Patañjali remarks that this is not a new device that Pāṇini has conceived because it was already there. अथवा पूर्वनिर्देशोऽयम्। पूर्वसूत्रेषु ये अनुबंधा न तैरिहेत्कार्याणि क्रियन्ते। म.भा.6.1.18.

2. Particular indicatory letters (Itikaraṇa) determine the grammatical operations that are to follow. For example, the affix Aṇ enjoined which is a .Nit calls forth Ādivṛddhi in the jurisdiction of Taddhita. Or, the place of the augment which is a Mit is decided by ushering in the rule of interpretation (Paribhāṣāsūtra) namely, मिदचोन्त्यात्परः। 1.1.47. The Num augment is added after the final vowel, as in जनम् + एजय = जनमेजयः। Or, the substitution for the final or for the whole of the word is decided by the Paribhāṣā, डिच्च। 1.1.53 / अलोऽन्त्यस्य 1.1.52/ अनेकाल्शित्सर्वस्य। 1.1.55.

3. The use of single syllabled technical terms like Ṭi, Bha, Ghu, etc., saving a lot of explanatory words of the Sūtras. For example, Ṭi stands for the last vowel along with any following consonant of a word.

4. The Sūtras are coined or arranged in such a way that generally the repetitive or redundant words are avoided unless there is some special purpose. For

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example, a word or words of the preceding Sūtra is understood in the immediate following Sūtra. This method is called Anuvṛtti. If the same is being done mediated by several Sūtras like the leap of frog it is called Maṇḍūkapluti. Some times the words are read into the earlier Sūtra from a later Sūtra, which is called Apakarṣa. Yet other times the words are supplied or understood from the sense or context called Adhyāhāra. Or else, the whole Sūtra will govern a chapter or a section or several Sūtras that follow, technically called Adhikārasūtra. Incidentally speaking, the Sūtras, in accordance with their functions are classified into six kinds -

संज्ञा च परिभाषा च विधिर्नियम एव च।
अतिदेशोऽधिकारश्च सूत्रं षड्विधं स्मृतम्।।

[1. संज्ञा खलु नाममात्रकथनम्; शक्तिग्राहकत्वं संज्ञासूत्रम्। 2. अनियमे नियमकारिणी परिभाषा। 3. अप्राप्तप्रापको विधिः। 4. सामान्यप्राप्तस्य विशेषावधारणं नियमः। 5. अविद्यमानस्य विद्यमानवत् बोधः अतिदेशः। 6. पूर्वसूत्रस्थितपदस्य परसूत्रोपस्थितिरधिकारः।]

5. The number or the kind of Sūtra in Aṣṭādhyāyi is in itself a means to know which Sūtra will ultimately prevail - 1. विप्रतिषेधे परं कार्यम्। 1.4.2. 2. परनित्यान्तरंगापवादानाम् उत्तरोत्तरं बलीयः। प.1.3.11.

6. Mentioning only the first word of the group in the Gaṇapāṭha already explained, is yet another method of aiming at brevity. In this too, the irregular word forms found in the usage, which are not governed by any rules, are grouped together. Incidentally they are called Nipātas in the commentary. In other words, 'Prescriptive' or 'Normative' method is employed in case of words in general whereas 'Descriptive' or 'Illustrative' method is employed in case of exceptions.

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7. To crown all these devices is the device of invalidity or non-establishment, Asiddhatva. The Sūtras in Aṣṭādhyāyi are virtually divided into two groups - Sapādasaptādhyāyī (7 chapters together with the 1st section of the 8th chapter) and Tripādī (the remaining 3 sections of the 8th chapter). The Sūtras found in the former are valid (in their ascending order) with respect to the latter. That is, the rules enunciated in the later Sūtras are non-existent as far as the earlier rules are concerned. With this mechanism not only many conflicts are resolved but also exceptions or prohibitions are avoided. Take the ex. मनर् + रथः Now by the Sūtra रो रि। 8.3.14, the र् is elided; on the other hand, by the Sūtra हशि च 6.1.114 उ is substituted for र्। If the rule effecting the elision is stated in Tripādī, the substitution is stated in Sapādī. From the point of view of Sapādī, Tripādī is non-existent or non-established. So, by the Sūtra हशि च, उ is substituted for र् and in turn, takes Guṇa and thus the form will be मनोरथः।

8. Last but not the least, Pāṇini in respect of enunciation and application of rules, has followed Utsargāpavāda Nyāya / Sāmānyaviśeṣa Nyāya. Since the words are countless they can be thought only through some general principles. It is impossible to teach each and every word with its sense (बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच, नान्तं जगाम। पस्पश। A discussion in this regard mooted by Patañjali in his work may be recalled at this juncture : Whether correct words alone or corrupt words alone or both of them are taught? Patañjali argues that it is felicitous and direct to teach correct words because for every correct word there are innumerable corrupt words - लघीयान् शब्दोपदेशो गरीयान्

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अपशब्दोपदेशः। एकैकस्य शब्दस्य बहवोऽपभ्रंशाः इष्टान्वाख्यानं खल्वपि भवति। पस्पश। Knowledge of word can be acquired through general and exceptional rules - किंचित् सामान्यविशेषवल्लक्षणं प्रवर्तितव्यम्, येनाल्पेन यत्नेन महतो महतः शब्दौघान् प्रतिपद्येरन्। उत्सर्गापवादौ। कश्चिदुत्सर्गः। कश्चिदपवादः। पस्पश। Bhāṣyakara further says that people learn words or Grammar not from rules alone but from disquisition (Vyākhyāna or Vṛtti) consisting of example, counter example and supply of words - उदाहरणं प्रत्युदाहरणं वाक्याध्याहार इत्येतत् समुदितं व्याख्यानं भवति। (सूत्रं विगृहीतं व्याख्यानं भवति) (पस्पश).

In all, these are the important devices or principles by which Pāṇinian Grammar is taught or learnt and the methodology involved here is not only scientific but also characteristically purposeful. The purpose of achieving brevity or in the words of Prof. Mahashabde, "If his Sūtras are read in the light of all these above mentioned devices, the remark of Colebrook on this work that 'the studied brevity of the Pāṇinian Sūtra renders them in the highest degree obscure; even ambiguous, will be seen to hold no water.' " (see p.9 VS.K.)

18.2.5 Intext questions

I. 1 Which is the residence of Pāṇini?

2 Where was Pāṇini educated according to Kathāsaritsāgara?

3 Name Pāṇini's literary works.

4 How many Sūtras are there in Aṣṭādhyāyi?

5 What are the Khilapāṭhas?

6 Give the other name of Kātyāyana.

7 Mention the works of Kātyāyana.

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8 Define Vārtika.

9 Which is the birth place of Patañjali?

10 Why is Mahābhāṣya so called?

II. Fill in the blanks with suitable words :

1. Pāṇini was the son of _____.
2. Aṣṭādhyāyi is otherwise known as _____.
3. Kātyāyana has written a Prātiśākhya called _____.
4. Patañjali has written works on _____ _____ and _____.
5. अनियमे नियमकारिणी _____.

III. Match the following :

A	B
1. Śabdaratna	1. Nārāyaṇabhaṭṭa
2. Sphoṭavāda	2. Rāmāsramī
3. Bhānudīkṣita	3. Haridīkṣita
4. Prakriyāsarvasva	4. Jñānendrasaraswatī
5. Tatvabodhinī	5. Bhartṛhai

IV. Write Short notes on :

1. Paribhāṣasūtras
2. Pratyāharas
3. Asiddhatva
4. Gaṇapāṭha
5. Maṇḍūkapluti
6. Uṇādisūtras

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V. Write a short essay on

1. Text of Aṣṭādhyāyi
2. Methodology of Pāṇinian Grammar
3. Style of Mahābhāṣya
4. Khilapāṭhas

VI. Write an essay on

1. Life, date and works of Pāṇini.
2. Life, date and works of Kātyāyana.
3. Life, date and works of Patañjali.

18.2.6. Reference Books

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POST PANINIAN GRAMMARIANS
UNIT 3

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UNIT 3
POST PANINIAN GRAMMARIANS

18.3 OBJECTIVE :

The study and conversance of the triad of grammatical works in their entirety became essential in order to understand the Grammar of Sanskrit word forms. However, the later grammarians taking up the usages and explaining their derivations by the grammatical operations (Prakriyās) connected with them, rearranged the Pāṇinian Sūtras accordingly, to the convenience of the learners. Many such works came to the fore and among them, Bhaṭṭoji Dīkṣita's Siddhāntakaumudī enjoys the prime place. Since some portions of Siddhāntakaumudī are prescribed for the students of I year M.A. Sanskrit, for their benefit and facility, the author and the text of Siddhāntakaumudī, in particular, are discussed in detail in the following.

18.3.1 Bhartṛhari

Patañjali's Mahābhāṣya was the most popular grammatical text that was studied till the appearance of Bhartṛhari's Vākyapadīya, an independent work on Grammar. If this Bhartṛhari is the same as the author of Śatakatraya. (Nīti, Śṛngāra and Vairāgya) which is of course a contentious matter then he is the pupil of Vasurāta, a Buddhist preceptor and a contemporary of Vasubandhu of 350 A.D. The Chinese traveller Itsing records that Bhartṛhari was a contemporary of Jayāditya,

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author of Kāśikā and died in the yr. 650 A.D. Apart from Vākyapadīya he had written a commentary on Mahābhāṣya called Mahābhāṣyapradipikā (referred to in Gaṇaratnamahodadhi) which is not available in complete form (according to Prof. Belvalkar). The work Vākyapadīya has 3 sections called Āgama Kāṇḍa, Vākya Kāṇḍa and Pada Kāṇḍa dealing respectively with Sphoṭa, Vākya and Pada. It mainly deals with the doctrine of Sphoṭa and Śabda. According to Nagesabhaṭṭa, a stalwart in the field of Vyākaraṇa of 17th cent. A.D., the founder of the Sphoṭa theory was Sphoṭāyana and Bhartṛhari gave only full exposition to it in his work. In any case, according to this theory, Brahman, Eternal Ultimate Principle or Consciousness manifests in the form of words which are transient -

अनादिनिधनं ब्रह्म शब्दतत्वं यदक्षरम्।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः।। 1.1.

Words have the real subtle form beyond the purview of sensory perception. This form is known as Sphoṭa or Brahman. It is one, all pervasive and eternal. Hence this theory came to be known as Śabdādvaitavāda. With the enunciation of Sphoṭa theory the Science of Grammar was recognized and accorded the status of a Darśanaśāstra or Philosophy. Incidentally, the work called Sphoṭasiddhi of Maṇḍanamisra of 7th cent. A.D. deals with this doctrine in all its details.

As soon as the letters are uttered they are destroyed. Either individually or collectively they do not by themselves convey any sense. Something else should be admitted as conveying it - स्फुट्त्यर्थोऽस्मादिति स्फोटः। This, the theorist Bhartṛhari calls Sphoṭa or Śabda or Vāk. Parā,

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Paśyantī, Madhyamā and Vaikharī are its different manifestations or stages in the descending order. It is only the Vaikharī Vāk that is audible, i.e., gross speech. Madhyamā is its mental form (Artha). The other two are the subtle aspects of Speech cognizable only by the Yogis. There is correspondence (identity - Tādātmya) between Pada (expression) and Artha (meaning) on one hand, and Padārtha (a thing) on the other, according to grammarians. In this way, Vyākaraṇaśāstra in Sanskrit is not just a science of language (Linguistics) but a science of cognition (Cognitive Science). Cf. तत्वावबोधः शब्दानां नास्ति व्याकरणादृते। तं वा 1.3.18.

18.3.2 Jayāditya and Vāmana.

Aṣṭādhyāyi of Pāṇini was commented upon by Jayāditya and Vāmana, who are regarded as two different commentators by Bhaṭṭoji in his work called Prauḍhamanoramā - एतत् सर्वं जयादित्येनोक्तम्। वामनस्त्वाह। 5.4.42. The commentary is popularly called Kāśikā, otherwise, Vṛttisūtra. According to the testimony provided by the available manuscripts, the first 5 chapters of the commentary is by the pen of Jayāditya and the remaining chapters, by Vāmana. The commentary is alluded to by the Chinese pilgrim Itsing of 672 A.D. He states that - वृत्तिसूत्रं नाम ग्रन्थः काश्मीरदेशवास्तव्येन जयादित्येन विरचितः, which reflects its popularity (see p.29. SS.G.). He also recounts a story about the death of Jayāditya which occurred in the year 660 A.D. Vāmana is also accepted to be in the same period. This helps us fix the time of the composition of the work which is about 7th cent. A.D. It is noticed that the commentary has no benediction (Maṅgalācarana)

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suggesting that the commentators are Buddhists. But some scholars based on what is stated by Kalhaṇa in Rājataraṅgiṇī, think that Jayāditya is Jayāpīḍa the King of Kashmir and Vāmana is his minister.

The text of Aṣṭādhyāyi that is being followed in Kāśikā is different. About 60 (58 to be precise) Sūtras are found different and among them 10 are quite new and 9 are recognized separately by the technical division (Yogavibhāga). The special feature of the commentary is that a few additional points are given indicating all Anuvṛttis and illustrating them with numerous examples (see p.15.A.P.). On the whole, there appears to be an effort to bring in those modified Sūtras of CāndraVyākaraṇa. The commentary is sub-commented upon by Jinendrabuddhi otherwise known as Puṇyapādadevanandī. The name of the sub-commentary is Kāśikāvivaraṇapañjikā familiarly known as Kāśikānyasa. The author Jinendrabuddhi is quoted by Bhamaha in his Kāvyālaṅkāra 6.36. and by Magha in Śiśupālavadha 2.112. So, the commentator Jinendrabuddhi must have lived not later than 700 or 750 A.D. Whatever was new or best that was found in the field of Grammar and other Sciences at that time all that was harnessed into the commentary, as the commentator explicitly says in the following verse -

अन्यतः सारमादाय कृतैषा काशिका यथा।
वृत्तिस्तस्या यथाशक्ति क्रियते पंजिका तथा।।

It has another sub-commentary called Padamañjarī written by Haradatta who is most probably the son of Rudra or Padmakumāra, the father and Śrīdevī, the mother and the younger brother of Agnikumāra. He was a native of Tamilnadu and was equally a great scholar in

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Drāviḍa language. His patron was Aparājiṭa. Mādhava quotes Padamañjarī in his Dhātuvṛtti and in turn, Padamañjarī quotes Kirātārjunīya, Śiśupālavadha and Bhaṭṭikāvya (see p.33. S.S.G.). We also see the influence of Kaiyaṭa's Pradīpa on it on many occasions (see p.16.A.P.). Thus based on these facts the date of the composition of the work is fixed by the scholars to be the beginning of 12th cent. A.D. Haradatta has written commentaries on Āśvalāyana Gṛhyasūtra, Dharmasūtra and others.

18.3.3 Kaiyaṭa

A word or two about Kaiyaṭa, the commentator of Mahābhāṣya may not be out of place at this juncture. His guru was Maheśwara and his disciple, Udyotakara. However, Bhīmasena, one of the commentators of Kāvyaprakāśa of Mammaṭa says Kaiyaṭa and Uvaṭa are brothers and students of Mammaṭa who belongs to 12th century A.D. Kaiyaṭa vouchsafes that he wrote the commentary Pradīpa on the Bhāṣya closely following Hari (Bhartṛhari) - तथापि हरिबद्धेन ग्रन्थसेतुना। क्रममाणः शनैः पारं तस्य प्राप्तोऽस्मि पंगुवत्।। 7. From this we may presume that Kaiyaṭa had before him the entire commentary of Bhartṛhari on the Bhāṣya. Kaiyaṭa's commentary is one of the merited and reputed commentaries that we come across on the Bhāṣya. In the words of Dr. Vidhatamishra, "The commentary of Kaiyaṭa is such a scholarly one and so written to the point that later commentators have almost identified the original Bhāṣya with the commentary Pradīpa and many a time express the two words 'Bhāṣya and Kaiyaṭa' in the same breath as BhāṣyaKaiyaṭayoh" (see p.39.S.P.).

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18.3.4 Recasts of Aṣṭādhyāyi:

Pāṇini's Aṣṭādhyāyi was composed in a manner to serve a definite purpose. The sūtras of diverse subjects were brought together enabling only those who are on the groove, but not the beginners to comprehend. Therefore, in later years Pāṇinian Sūtras were simplified and rearranged. There were many efforts to recast Pāṇini's Aṣṭādhyāyi to facilitate the students who were novices in the field of Grammar. Dharmakirti of 12th cent. A.D. and Vimalasaraswatī of 14th cent.A.D. wrote Rūpāvatāra and Rūpamāla respectively. Rāmacāndra of 15th cent. A.D. wrote Prakriyākaumudī for the benefit of the beginners of the Sanskrit Grammar by realigning the Sūtras which became a model for the greatest of grammarians of 17th cent. A.D., namely, Bhaṭṭoji Dīkṣita who wrote Siddhāntakaumudi. It eclipsed all the earlier works of Grammar after the triad of treatises which will be dealt with elaborately in the later pages.

1. **Rūpavatāra** of Dharmakīrti, a Buddhist mendicant, is such an earliest and concerted effort. Here, the order of the Sūtras found in Aṣṭādhyāyi is being dispensed with. With the main intention of deriving words in usage serially, the first part consisting of Saṃjñā, Saṃhitā, Subanta, Avyaya, Strīpratyaya, Kāraka, Samāsa and Taddhita chapters (Prakaraṇas) and the second part consisting of Daśalakāra, Daśaprakriyā and Kṛdantaprakaraṇas leaving aside the Swaravaidikaprakaraṇa, are dealt with in the same order. About 2600(exactly 2664) Sūtras are explained at the same time.

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2. Rūpamāla is yet another attempt in this direction by one Vimalasaraswatī. Here the Sūtras with explanations and examples are arranged in chapters in conformity with the grammatical operations - Pratyāhāra, Saṃjñā, Paribhāṣā, Swarasandhi, Prakṛtibhāva, Vyañjana and Visargasandhis; Ajantamālā, Halanta, Sarvanāma, Saṅkhyābhāga, Viśeṣarūpas, Vaidikarūpa, Nipāta, Strī and Kārakaprakaraṇas, Ākyātaprakaraṇa with appendages. Lakarārthamālā, Taṇādiniyamabhāga, Ātmanepada and Parsmaipadaprakaraṇas; Kṛdanta and Taddhitaprakaraṇas - similar to the arrangement found in Siddhāntakaumudī. Overall, the style of presentation of the subject is 'simple and attractive but not exhaustive'.

3. Prakriyākaumudī of Rāmacāndra is another similar attempt. Rāmacāndra was the son of Kṛṣṇācārya who was a scholar in Vedānta, Vyākaraṇa and Jyotisaśāstras. Rāmacāndra's son Nṛsimha who has written a work called Dharmatattvāvaloka wherein he states that his father was a scholar in 8 Grammars and was a Sāhityaratnākara. He has written many independent works on all the above mentioned Śāstras. His Prakriyākaumudī is a renowned work in the field of Grammar. This is said to be a model for Bhaṭṭoji's Kaumudī. Of the many commentaries on Prakriyākaumudī Prasāda of Viṭṭhalācārya (his grand-son) is famous. According to the view of Prof. M.Winternitz, the commentary is by the author himself. Bhaṭṭoji alludes to Viṭṭhala in more than one place. Viṭṭhala himself quotes many grammarians and commentators like Trilocanadāsa, Kṣīraswāmī, Durgasiṃha, Jinendrabuddhi, Bhartṛhari, Jayāditya and Vopadeva.

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Another commentary on Prakriyākaumudī, namely, Prakriyāprakāśa of Śeṣakṛṣṇa, the son of Śeṣanṛsimhasūri is very popular. Śeṣakṛṣṇa was the teacher of Bhaṭṭoji of 16th to 17th cent. A.D. Thus Rāmacāndra may safely be concluded to be flourishing during 15th cent. A.D.

4. Prakriyāsarvasva is another recast of Aṣṭādhyāyi, written by one Nārāyaṇabhaṭṭa of Melputtur in Kerala. He wrote his treatise at the behest of Devanārāyaṇa, the King of Amplapusa. The work has 20 Khaṇḍas or chapters in the following order - Saṃjñā, Paribhāṣā, Sandhi, Kṛt, Taddhita, Samāsa, Strīpratyaya, Subanta, Subvidhi, Ātmanepada, Tiṅ, Lārthaviśeṣa, Sannanta, Yaṅnta, Yaṅluk, Subdhātu, Nyāya, Dhātu, Uṇādi and Chāndasa.

18.3.5. Siddhāntakaumudī of Bhaṭṭoji Dīkṣita which is presently the prescribed text book is perhaps the most popular manual book on Grammar of the day. Even today in India, a student is initiated into the depths of Grammar through this work. The place given to Siddhāntakaumudī is on a par with Mahābhāṣya of Patañjali or even more! There is a saying to this effect -

यदि कौमुदी कंठस्था वृथा भाष्ये परिश्रमः।
यदि कौमुद्यकंठस्था वृथा भाष्ये परिश्रमः।।
कौमुदी यदि नायाति वृथा भाष्ये परिश्रमः।
कौमुदीं यदि चायाति वृथा भाष्ये परिश्रमः।।

17th cent. A.D. saw one of the greatest giants in Grammar in Bhaṭṭoji. We are not totally in dark as regards the biographical details of the present author unlike the other grammarian authors. He is the son of Lakṣmīdhara and Balavī (Bhānuji, his son salutes his

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father at the commencement of his commentary on Amarakoṣa - बलवीवल्लभं नत्वा गुरुं भट्टोजिदीक्षितम्। बलवीवल्लभ means the dear one or dear son - see p.24. VS.K.) and younger brother of Raṅgoji Dīkṣita. He studied various Śāstras, Vedānta in particular under the tutorship of Appayya Dīkṣita. According to Jagannatha (Prauḍhamanoramākucamardinī) he was the disciple of Śeṣakṛṣṇa - केचित् भट्टोजिदीक्षिताः शेषावतंसाना श्रीकृष्णपंडितांनां चिरायार्चितयोः पादुकयोः प्रसादासादितशब्दानुशासनाः। He was a native of Maharasthra. It appears that he had visited the court of Śrī Venkatappa Nayaka, the King of Keladi during 1581 to 1626, as recorded in Nṛpavijaya of Keladi. Many in the Bhaṭṭoji's family were scholars specially in Grammar. Kondabhaṭṭa, the son of his elder brother Raṅgoji, has written a commentary on Vaiyākaraṇamatonmajjana, a work on the philosophy of Grammar by Bhaṭṭoji. Bhaṭṭoji's son Bhānudīkṣita was also a grammarian under whose tutorship many became scholars in Grammar and has written a commentary on Amarakoṣa called Rāmāśramī(Rāmāśrama was another name of Bhānu Dīkṣita). His son Hari Dīkṣita was also a grammarian under whom studied Nāgeśa/ Nāgoji Bhaṭṭa.

Bhaṭṭoji is the author of many works most of which are commentaries. He has written Siddhāntakaumudī on the lines of Prakriyākaumudī of Rāmacāndra. At the outset of the work the author expresses his indebtedness to the trinity of the grammarians -

मुनित्रयं नमस्कृत्य तदुक्तीः परिभाव्य च।
वैयाकरणसिद्धांतकौमुदीयं विरच्यते।।

He observes that having examined closely the works of the three he took upon himself to write

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Siddhāntakaumudī, one of the standard works on Grammar which throws light on the conclusions of the grammarians like the moon light - (वैयाकरणानां सिद्धान्ताः, तेषां कौमुदी) and which has become a manual for the students of Sanskrit. He has written the commentary (Vṛtti/ Vyākhyāna) in the true sense of the term. By the way, the definition of a Vyakhyāna is -

पदच्छेदः पदार्थोक्तिर्विग्रहो वाक्ययोजना।
पूर्वपक्षसमाधानं व्याख्यानं पंचलक्षणम्।।

He has commented upon all the Sūtras of Pāṇini and arranged them in accordance with the grammatical operations pertaining to examples, keeping in mind the essential features of a Vyākhyāna. After giving 14 Pratyāhāra sūtras (Māheśvarasūtras) in the beginning the author has arranged the chapters or Prakaraṇas in the following way - Saṃjñā, Paribhāṣā, Sandhi (Ac, Prakṛtibhāva, Hal, Visarga and Swādi), Sabdaprakaraṇa (Ajantapulliṅga, Strīliṅga, Napumsakaliṅga and Halantapulliṅga, Strīlingā and Napumsakaliṅga), Avyaya, Strīpratyaya, Kāraka, Samāsa (Avyayībhāva, Tatpuruṣa, Bahuvrīhi, Dvandva, Ekaśeṣa, Sarvasamāsaśeṣa, Samāsānta, Aluk, Samāsāntavidhi), Taddhita (Apatyādhikāra to Dvirukta-nine Prakaraṇas), Tiṅanta (Bhvādi to Curādi, .Nijanta, Sannanta, Yaṅanta, Yaṅluganta, Nāmadhātu, Kaṇḍvādi, Pratyayamālā, Ātmanepada, Parasmaipada, Bhāvakarma, Karmakartṛ and Lakārārtha- 22 Prakaraṇas), Kṛdanta(Kṛtya, Pūrvakṛdanta and Uttarakṛdanta), Uṇādisūtras, Vaidikaswaraprakaraṇa inclusive of **Phiṭsūtras.** Some grammarians are of the view that the words formed by adding Uṇādi affixes are only conventional but not derivable (Avyutpanna). Certain

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Sūtras called Phiṭsūtras are ordained in order to understand the accent of these words. It is accepted that the Phiṭsūtras belonging to Pāṇinian tradition are taught by Śantanu - स पुनः शंतनुप्रणीतःफिष् इत्यादिकम्। (Haradatta). There are four sections in Phiṭsūtras, the first Sūtra is being फिषोऽन्त उदातः and hence the name Phiṭsūtras and Liṅgānuśāsana.

The work enjoys numerous commentaries and sub-commentaries that will speak for the worthiness and popularity of it. Among them a few deserve mention, namely, Prauḍhamanoramā, a commentary by the author himself; Śabdaratna and Laghuśabdaratna by Hari Dīkṣita; Tattvabodhinī by Jnānedrasaraswatī; Bālamanoramā by Vāsudeva Dīkṣita (edited by Cāndraśekhraśāstrī is the best available edition in large circulation in India). However, according to some scholars like Belvalkar Bālamanoramā is an abridgement of Prauḍhamanoramā by the author himself. In fact, there are three abridgements of Siddhāntakaumudī, namely, Madhyama Siddhāntakaumudī, Laghu Siddhāntakaumudī and Sāra Siddhāntakaumudī by Varadarāja of 17th cent. A.D. who was a pupil of Bhaṭṭoji. Of these three, the former two are famous. Bhaṭṭoji's other works are Śabdakaustubha, a commentary on Pāṇini's Aṣṭādhyāyī, commentaries on Liṅganuśāsana and Dhātupāṭha of Pāṇini and Vaiyākaraṇamatonmajjana/ Vaiyākaraṇasiddhāntakārikā, an independent work giving the gist of grammatical tenets on which Kauṇḍabhaṭṭa has written two commentaries, namely, Bṛhadvaiyākaraṇasāra and Vaiyākaraṇabhūṣaṇasāra.

Of all the works of Bhaṭṭoji Dīkṣita and of all the Post-Pāṇinian works as well - Siddhāntakaumudī stands

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out as the best specimen of a commentary (Vṛtti / Vyākhyāna) and a manual of Grammar. Prof. S.K. Belvalkar remarks in this regard that "Siddhāntakaumudī of Bhaṭṭoji Dīkṣita, a work which is remarkable not only by reasons of the host of commentaries and sub-commentaries that is called into being, nor again because it is at present practically the only popular introduction to Pāṇini's Grammar but also owing to the fact, strange it may appear- that it has eventually ousted Pāṇini himself and most of the other ancient authors of Grammar, as also the numerous new schools that had lately sprung into existence." (see p.38.S.S.G.)

18.3.6 Nāgeśabhaṭṭa :

The study of grammatical literature in Sanskrit will be incomplete if we do not mention a little more about Nāgeśabhaṭṭa / Nāgojibhaṭṭa of 17th cent. A.D. He was born to the Brahmin parents - Śivabhaṭṭa and Satīdevī, with the family name Kale. He was a student of Bhaṭṭoji's grand-son Hari Dīkṣita whose contribution to Sanskrit Grammar is important and immense. He wrote two commentaries, namely, Laghuśabdenduśekhara and Bṛhatśabdenduśekhara on Siddhāntakaumudī. He has also written the sub- commentary Udyota by name on Kaiyaṭa's Pradīpa on Mahābhāṣya. There are other works of his on Philosophy of Grammar, namely, Mañjūṣā, Laghumañjūṣā and Paramalaghumañjūṣā. In his other work called Sphoṭavāda, Nāgeśa gives an excellent exposition of the concept and theory of Sphoṭa. Paribhāṣenduśekhara, another independent work of his gives a lucid exposition of Paribhāṣas accepted by the Grammarians. Apart from

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these grammatical works he has written works on other disciplines such as Kāvyaśāstra, Dharmaśāstra, Yogaśāstra, etc. For example, Udyota on Mammata's Kāyvaprakāśa, Marmaprakāśikā on Rasagaṅgādhara, Tilaka on the Rāmāyana..... Vaidyanāthapayaguṇḍa who was his student, has written commentaries on his teacher's works such as Gadā on Paribhāsenduśekhara, Chāyā on Udyota, Kalā on Mañjūṣā and Cidastimālā on Śabdenduśekhara. Like his teacher he was a versatile scholar and has written works on other Śāstras also.

There are other important works on Grammar written during 18th cent. and onwards, that are worth the mention such as Gaṇaratnamahodadhi of Vardhamāna, Nipātāvyayopasargavṛtti of Kṣīraswāmin, Mādhavīyadhātuvṛtti of Sāyaṇamādhava. However, subsequent to Bhaṭṭoji's Siddhāntakaumudī these are mostly popular handbooks on Sanskrit Grammar that we come across.

18.3.7 In-text questions

I
1. Name the commentary on Mahābhāṣya written by Bhartṛhari.
2. What are the three sections of Vākyapadīya?
3. If Jayāditya is the commentator of the first 5 chapters of Kāśikā, who is the other commentator of the remaining chapters?
4. What is the familiar name of Kāśikāvivaraṇapañjikā ?
5. Who is the author of Padamañjarī?
6. Name the two commentaries on Prakriyākaumudī?

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7. Which are the three abridgements of Siddhāntakaumudī?
8. Who is the author of Prauḍhamanoramā?
9. Who is the author of Laghu Siddhāntakaumudī?
10. Name the commentaries written by Vaidyanāthapāyaguṇḍa?

II. Fill in the blanks with suitable words:

1. Four manifestations of Vāk are _____,_____, _____and _____.
2. The commentary Kāśikā is also called _____.
3. Śabdakaustubha is a commentary on _____.
4. The author of Paribhaṣenduśekhara is _____.
5. Vaidyanāthapāyaguṇḍa is the disciple of _____.

III. Match the following :

A	B
1. Śabdaratna	1. Nārāyaṇabhaṭṭa
2. Sphoṭavāda	2. Rāmāsramī
3. Bhānudīkṣita	3. Haridīkṣita
4. Prakriyāsarvasva	4. Jñānendrasaraswatī
5. Tatvabodhinī	5. Bhartṛhari

IV. Write Short Notes on :

1. Sphoṭa theory
2. Haradatta
3. Rūpāvatāra
4. Prakriyākaumudī
5. Phiṭsūtras
6. Rūpamāla

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V. Write a Short Essay on

1. Kaiyaṭa
2. Nageśabhaṭṭa
3. Vākyapadīya
4. Kāśikāvṛtti

VI. Write an Essay on

1. Recasts of Aṣṭādhyāyī.
2. Post Pāṇinian grammatical works.
3. Life, Date and Works of Bhaṭṭojidīkṣīta.

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SYSTEMS OF SANSKRIT GRAMMAR
UNIT 4

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UNIT 4
SYSTEMS OF SANSKRIT GRAMMAR

18.4 OBJECTIVE

More than ten schools or systems (Prasthānas) of Grammar arose after Pāṇini generally as a reactionary to the Pāṇinian School. They came into existence with the aim of simplifying and seemingly modifying Pāṇinian Grammar and in the process trying to vie with it. Students of Sanskrit M.A. who study Siddhāntakaumudī of Pāṇinian tradition may have an assessment of Pāṇinian School of Grammar.

18.4.1 Introduction :

Basically or broadly speaking there are two grammatical traditions, one - the maheśwara tradition, the other - Aindra tradition. Pāṇini and others follow the former whereas Kātantra and others follow the latter. Many of the promulgators of Aindra or the non Pāṇinian system were found to be the adherents of Buddhism, Jainism and other religious cults. They try to be distinctive by removing the Vedic section and the traditional or Brahmanical elements in their grammars and by having their own Dhatupāṭhas, Gaṇapāṭhas, Uṇādisūtras and Liṅgānuśāsanas. They however flourished for a short time as long as they had the support of the followers and the royalty. Among them the earliest is the Kātantra School. It is a big leap from Patañjali, a staunch follower of Pāṇinian system to Kātantra or Cāndra system

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of Grammar. As Prof. S.K.Belvalkar states, "So far as grammatical speculations go, the three or four centuries which coincided with the bloom of the classical Prākrit literature and which also witnessed the Scythian invasions on a large scale - are a perfect blank to us." (see p.28ṢṢ.G.)

18.4.2 Kātantra Vyākaraṇa

One Sarvavarmā/Śaravarmā/Śarvavarmā by the grace of the God Kumāra or Kārtikeya obtained a simpler system of Grammar. It was therefore called Kaumāra or Kālāpa or Kātantra system or Prasthāna. The commentaries furnish the etymology of the word Kātantra as - कुत्सितं तन्त्रं कातन्त्रम्। लघुग्रन्थवाची - to mean a booklet and the Grammar is meant for the less intelligent readers - छान्दसः स्वल्पमतयः शास्त्रान्तररताश्च ये तेषां क्षिप्रं प्रबोधार्थं - (see p.27.A.P.). The Grammar must have been composed by about first cent. B.C. or first cent. A.D. If we believe the story that at the request of the King Śātavāhana of first cent. A.D. of the South, the court scholar Śārvavarmā wrote a simple Grammar to learn the language easily and speedily. According to Kathāsaritsāgara (Lambaka 1Ṭaraṇga. 6 & 7) and the Vṛtti on this Vyākaraṇa (p.1.), 3/4 (till conjugation) of the work is written by Sarvavarmā and 1/4 (Kṛdanta) is written by Kātyāyana.

The book has 1400 Śūtras and 400 couplets in all. They are distributed over 4 sections or parts (25 Pādas) similar to Prakriyākaumudī, called Sandhi, Nāma, Ākhyāta, and Kṛt-Prakaraṇas. The improvements upon Pāṇinian Grammar made by the author are -

1. Dispensing with artificial arrangement of letters of

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Pāṇini but retaining their natural arrangement as in Prātiśākhyas.

2. Technical Pratyāhāras of Pāṇini like Ac, Hal, etc. are done away with. Instead, simpler and earlier designations such as Svara, Vyañjana, etc. are used.

3. Topical arrangement of Sūtras similar to Siddhāntakaumudī.

4. Vaidikaprakriyas and other rare and difficult rules are excluded.

It has commentaries by Durgasimha, Bhaṭṭajayaddhara, Ugrabhūti and Karmadhara. It was studied in Kashmīr and Śrīlaṇkā. It is being studied even today. In 15th and 16th cents. there arose in Bengal a host of commentaries and supplements to it. The writers like Kavirāja, Gopinātha Tarkācārya, Jagaddhara, Ugrabhūti have tried to make Kātantra complete and as up to date as possible. It was the source for Pāli Grammar, namely, Kaccāyaniya and methinks it has some affinity with Tamil Grammar (Tolkapiyan) and of course the Prātiśākhya.

18.4.3 Cāndra Vyākaraṇa

Cāndragomin or Cāndra, a Buddhist, promulgated Cāndra system of Grammar by writing Cāndra Vyākaraṇa. Bhartṛhari in Vakyapadiya (2.last 8 verses) and Mallinātha in Meghadūta (25) cite this Vyākaraṇa. In one of the Vṛttis on it there is a statement - अजयद् गुप्तो हूणान् given as an example. This refers to a historical event occurring during Skandagupta's time of 465 A.D. This amounts to mean that the lifetime of Cāndra should be later than the above event. The commentary Kāśikā of Jayāditya and

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Vāmana of 650 - 700 A.D. betrays some of its influence. We may therefore conclude that the author must have lived before 650 A.D., between 500 and 650 A.D.

The text of Cāndragomin has altogether 6 chapters of 4 sections each, containing 3100 Sūtras in all. The author gives about 35 Sūtras newly. The work has its own appendices, namely, Uṇādisūtras, Dhaṭupāṭhas, Liṅgakārikās / Liṅgānuśāsana and Varṇasūtras. In addition to these there is one more appendix namely, Upasarga Vṛtti which is found in the Tibetan version only, wherein the meaning and use of 20 Upasargas are explained. The Uṇādi affixes differ from those of Pāṇini and are being arranged according to their final letters. The author accepts only those Pāṇinian Sūtras, which are approved by Patañjali. He has indicated in the Vṛtti written by himself on the work, on some of the Sūtras that he has dealt with phonetics in a later chapter, which is not available now. For example, on the Sūtra 1.1.105 - तव्यानीयकेलिमरः। the Vṛtti says - तव्यस्य वा स्वरितत्वं वक्ष्यामः। Cāndra Vyākaraṇa was an attempt to excel Pāṇinian Grammar specially in respect of brevity and clarity. The Sūtras concerning Vedic accents are left out. Some of the Pratyāhāras are abbreviations are newly coined and some of the Pāṇinian ones are left out. For example, instead of हयवरट्। लण्। of Pāṇini we find हयवरलण्। in Cāndra. Some of the Sūtras are reworded keeping in view of the felicity of pronunciation. For example, शिदनेकाल् सर्वस्य in lieu of अनेकाल् शित् सर्वस्य। The Sūtras are rearranged too accordingly as the Prakriyās.

The school was popular in Śrīlaṅkā, Nepal, Tibet, and other regions where Buddhism prevailed. A few works of

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this school were translated into Tibetan. In the year 1200 A.D. Kāśyapa, a Buddhist monk recast this Grammar with the name Bālāvabodha, popular in Śrīlaṅkā. It is found to be a foil to Laghukaumudī of Varadarāja.

18.4.4 Jainendra Vyākaraṇa

Jainendra School of Grammar was originated by a Jaina Mahāvīra. Jinendrabuddhi, the author of Nyāsa on Kāśikā who is identified with Pūjyapādadevanandī, is said to be the author of the Sūtras of this system as testified by the manuscripts -

लक्ष्मीरात्यन्तिकी यस्य निरवद्यावभासते।
देवनन्दितपूजेशं नमस्तस्मै स्वयंभुवे।। (1.जै.व्या.)

Bopadeva and Hemacāndra accept the authorship of Devanandī for the work. The work is in the form of question and answer, asked by Indra and answered by Jina-

यदिन्द्राय जिनेन्द्रेण कौमारेऽपि निरूपितम्।
ऐन्द्रं जैनेन्द्रमिति तत्प्राहुः शब्दानुशासनम्।।

Samayasundarasūri's com. On Kalpasūtras. 5.

The book has come down to us in two recensions, one consisting of 3000 Sūtras, the other, of 700 more Sūtras. The scholars are of the view that the larger recension on which Somadeva has written a commentary in 1205 A.D. is original and older than the diminutive recension on which Abhayanandī of 750 A.D. has composed a commentary. Kāśikāvṛtti of 660 A.D. seems to be aware of Jainendra Vyākaraṇa (see p.23.A.P.). And in one of the Sūtras of this Vyākaraṇa 3.3.134., there is an allusion to Vārṣagaṇya otherwise Iśwarakṛṣṇa, the author of

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Sāṇkhyakārikā of 450 A.D. (see p.53.S.S.G.). Thus, these(660 A.D. and 450 A.D.) may be taken to be the two limits of the authors lifetime.

There is nothing innovative or original in the Grammar that can be illustrated. Only brevity appears to be the key in this system and the rewording of the Sūtras thereof. The 14 Māheśvara Sūtras along with the section on Vedic Grammar has been omitted. The author prefers to reword the Sūtra, for example, अतो भिस ऐस्। as भिसोऽत ऐस्। Instead of Vibhāṣā / Anyatarasyām, Vā is used everywhere. Similarly, the technical terms are found shortened. For example, Tya is used for Pratyaya, Ya for Karmadhāraya, Ma for Parasmaipada etc. But the use of such short forms has made the study of the text more difficult and the readability less easy than that of Pāṇini. The text has numerous quotations from other sources and references to other grammarians. For example, गुणेश्रीदत्तस्यास्त्रियाम्। 1.4.34. कृवृषिमृजां यशोभद्रस्य। 2.1.99. चतुष्टयं समन्तभद्रस्य। 5.4.140. The system was popular among Digambara Jains.

18.4.5 Śākaṭāyana Vyākaraṇa

Śākaṭāyana, a Jaina Śvetambara of 9th cent. A.D. wrote Śabdānuśāsana with the commentary Amoghavṛtti and propagated Śākaṭāyana School. He has not only freely drawn from the works of Cāndragomin and Devanandin but also refers to Pāṇini, Kātyāyana and Patañjali. On the other hand, Śākaṭāyana referred to by Pāṇini (3.4.111; 8.3.18; 8.4.50) and Yāska (1.3) is an older grammarian whose work we have lost now. The present Śākaṭāyana is called Abhinava Śākaṭāyana by Bopadeva and Hemacāndra

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(see p.24.A.P.). Gaṇaratnamahoḍadhi of Vardhamāna and Dhātuvṛtti of Mādhava and other works quote this Vyākaraṇa, which reflects the popularity that prevailed of this system at that time.

The work has 3200 Sūtras spread over 4 chapters of 4 Pādas each as in Prakriyākaumudī. It does not deal with Vedic Grammar. The topical arrangement in it is found to be similar to that of Siddhāntakaumudī. A few Paribhāsā Sūtras, Gaṇapāṭhas, Dhatupāṭhas, Uṇādisūtras and Liṅgānuśāsanasūtras are appended at the end. Some of the technical terms and Sūtras are taken from Pāṇini, some from Cāndra and some others from Jainendra (see p.25.A.P.). The originality of the work is seen mainly in economizing the Sūtras and more specifically the words of the Sūtras. For example the author alludes to 13 Pratyāharas only; सात्मेतत्। for आदिरन्त्येन सहेता। 1.1.71. Vā is used for Vibhāṣā /Anyatarasyām; Cādi for Nipātas; Sarvādi for Sarvanāmas; Taṅ for Ātmanepada; Ataṅ for Parasmaipada etc.

There are several commentaries on it - Nyāsa by Prabhācāndrācārya, Cintāmani by Yakṣavarmā, etc. The work underwent redactions more than once; once in 11th cent. A.D. by Dayāpāla who wrote Rūpasiddhi and twice in 14th cent. A.D. by Abhayacāndra who wrote Prakriyāsaṅgraha.

18.4.6 Sāraswata Vyākaraṇa is anterior to both Bopadeva and Hemacāndra although it is not referred to by the latter two. The basic Sūtras of this system were first revealed by the Goddess of Learning, Saraswatī and hence the system is named as Sāraswata. Scholars based on some evidences opine that the Vyākaraṇa of this

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system appeared to have been written with a purpose by one Narendra. However Anubhūtiswarūpācārya who flourished during 13th cent. A.D. is believed to have received these Sūtras from the Goddess of Learning. Adding 300 more Sūtras of his own commented upon them in the commentary called Sāraswataprakriyā. It does not seem therefore plausible that Anubhūtiswarūpācārya composed the Sūtras. He has written only Vārtikas found in his commentary Sāraswataprakriyā. In view of this, we cannot take Anubhūtiswarūpācārya to be the author of the sūtras also. Further, Kśemendra in his commentary on Sāraswataprakriyā says at the colophon - श्रीनरेन्द्राचार्यकृते सारस्वते क्षेमेन्द्रकृतं टिप्पणं समाप्तम्। Another commentator Amrtabharati admits Narendra as the author of the work acknowledging him as -

यन्नरेन्द्रनगरिप्रभाषितं यच्च वैमलसरस्वतीरितम्।
तन्मयात्र लिखितं तथाधिकं किंचिदेव कलितम् स्वया धिया।।

Both in the salutatory verse of Sāraswataprakriyā and the colophon of Sāraswataprakriyā Tika, Narendra is admitted to be the author and Anubhūtiswarūpācārya as the commentator -

1. प्रणम्य परमात्मानं बालधीवृद्धिसिद्धये।
सरस्वतीमृजुं कुर्वे प्रक्रियां नातिविस्तराम्।।

2. नरेन्द्राचार्यकृते सारस्वते। But generally the work is ascribed to Anubhūtiswarūpācārya.

The Grammar is known for its simplicity and brevity. More than brevity directness or simplicity appears to be important to the author. The indicatories have been dispensed with. Consequently, in order to abbreviate the letters, for example, च ट त क प is denoted by the writer as च प only instead of चय्। Simpler technical terms such

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as Savarṇa, Sandhyakṣara, etc. or the established ones such as Taddhita, Saṃprasāraṇa, etc., are used. The language of the Sūtras is easy and therefore for their interpretation one does not require Paribhāṣās. Therefore no book on Paribhāṣās of this system has come down to us.

There are several commentators, namely, Puñjarāja, Kṣemendra, Amṛtabhāratī, Mādhava, Cāndrakīrti, Raghunātha and others, who have commented upon this work. The commentary Sāraswataprakriyā has in turn several commentaries among which Maṇḍanabhāṣya of Maṇḍana and Siddhāntacandrikā of Rāmacandrāśrama are the important ones. This Vyākaraṇa was prevalent mostly in North India till the advent of Siddhāntakaumudī of Bhaṭṭoji who revived the Pāṇinian system.

18.4.7 Hemacāndra Vyākaraṇa

Hemacāndra Prasthāna is founded by the Jaina Hemacāndra whose grammatical treatise Śabdānuśāsana constitutes the basic text. We know a good deal more about the author than the authors of the other Schools of Grammar. He was born at a place called Dhundukā in Gujarat in the year 1088 A.D.; lived for 84 years till 1172 A.D. At a very early age he took Saṃnyāsa. His patron King was Kumārapāla who became his devoted pupil. He was a prolific writer. The total number of works he has written may well nigh exceed fifty, many of which are on Jainism. However he did not leave any other branch of literature untouched. His important works are Kāvyānuśāsana, Abhidhānacintāmaṇi, Deśīnāmamālā, Dvyāśrayakāvya, Triṣaṣṭiśalākapuruṣacarita, etc.

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The present work Śabdānuśāsana has 4500 Sūtras in 8 chapters and each chapter has 4 books or sections like Aṣṭādhyāyi. The last chapter deals with Prakrit Grammar with the appendages - Dhatupāṭha, Gaṇapāṭha, Uṇādisūtras, Liṇgānuśāsanasūtras and a collection of Paribhāṣāsūtras. The work is popularly known as Haimacāndravyākaraṇa or Haimaśabdānuśāsana. Vedic words are entirely omitted while Pāṇinian Sūtras are almost followed Verbatim at some places.

The work has the commentary Brhadvṛtti by the author himself in turn commented upon by one Devendrasūri and it is called Haimalaghunyāsa. There are several other commentaries on Śabdānuśāsana like Dīpikā, Avacūrṇikā, Dhuṇḍikā, etc. Smaller manuals based on Śabdānuśāsana have also come down to us; the most famous by far being Haimalaghu Prakriyā by Vinayavijayagaṇi and Haimakaumudī by Meghavijaya. To conclude in the words of Dr.Vidhatamishra, "After the age of commentators which had its full swing in the 15th cent. A.D. the work fell more or less into neglect, perhaps for lack of originality but more probably because of the sectarian character of its founder and followers." (see p.54.S.P.)

18.4.8. Bopadeva Vyākaraṇa

Bopadeva School of Grammar traces its roots in Bopadeva's text Mugdhabodha. Both the Sūtras and the commentary called Kāmadhenu on it are written by Bopadeva himself. The author was the son of a doctor Keśava by name and was the disciple of Dhaneśa. He was a resident of Sārthagrāma situated on the bank of the

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river Varadā in Maharashtra. Mallinātha refers to Bopadeva in his commentary on Kumārasambhava. Mallinātha's time is about 14th cent. A.D. Hence Bopadeva must be before this period.

Bopadeva's Grammar is taught in lucid style but has an element of religious fervour in it. It accepts Pāṇinian Pratyāhāras, rather, Samāhāras with changes and has left Svaraprakriyā and Vaidika Prakriyās. The author dismisses all the Vedic peculiarities by the Sūtra बहुलं ब्रह्मणि equivalent to Pāṇini's बहुलं छन्दसि। He uses new technical terms such as Dhu for Dhātu, Vṛ for Vṛddhi, Śāna for Śānac, Śrī for Sarvanāma, etc., intending perhaps to be more brief than Pāṇini. He has dispensed with all the indicatories (Its) so important in Pāṇinian system. This extreme divergence from Pāṇinian system has perhaps prevented Mugdhabodha becoming more popular. Its popularity although described by Bhaṭṭoji as -

वोपदेवमहाग्राहग्रस्तो वामनदिग्गजः।
कीर्तिदेवप्रसंगेन माधवेन विमोचितः।।

was eclipsed by Bhaṭṭoji's Siddhāntakaumudī itself.

Several commentaries are written on the work like Mugdhabodhapariśiṣṭa by Rāmatarkavāgiśa, Subodhinī by Rādhāvallabha, Setusaṇgraha by Gaṇgādhara, etc. The author has to his credit another grammatical work called Kavikalpadruma, which gives a list of verb roots arranged according to their endings. He is a voluminous writer and has written Muktāphala, Harilīlāvivaraṇa, Śataślokī, a medical work, and a treatise on Dharmaśāstra.

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18.4.9 Jaumara Vyākaraṇa

Jaumara System of Grammar is founded by Kramadīśwara of 11th or 13th cent. A.D. His grammatical is called Saṃkṣiptasāra with his own commentary namely, Rasavatī. As the name of the work signifies it is an abridged form of Pāṇini's Aṣṭādhyāyi, although it is in 8 chapters both in the form of Sūtras and verses. The first seven chapters consist of Sandhi, Tiṅanta, Kṛdanta, Taddhita, Kāraka, Subanta and Samāsa. The 8th chapter dealing with Prākṛta appears to have been a later addition. The author follows Bhartṛhari's commentary on Mahābhāṣya called Dīpikā. Many examples are quoted from Bhaṭṭikāvya.

The system is also named as Rāsavataprasthāna, after the commentary Rasavatī. The commentary Rasavatī was however revised by the King Jumaranandi after whom this system of Grammar namely, Jaumara Vyākaraṇa became well known.

There are several other commentaries such as Saṇkṣiptasāraṭīkā, Saṇkṣiptasāraparibhāṣāsūtraṭīkā, etc. There is another commentary worth a mention namely, Goyī/Gopīcandrikā by Goyīcāndra of 12thcent. A.D. According to Aufrecht, this system is more recent than Bopadeva while according to Colebrooke it is immediately after Bopadeva. In any case, this system was prevalent in East Bengal vying there with KātantraVyākaraṇa.

18.4.10 Saupadma Vyākaraṇa

Saupadma Prasthāna was founded by Padmanābhabhaṭṭa, who was the son of Damodaragupta and the grandson of Śrīdatta. Padmanābha flourished in

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Mithilā during 14th cent. A.D. He became popular by writing the work Saupadma Vyākaraṇa revamping Pāṇinian Vyākaraṇa. The work consists of 5 chapters dealing with Saṃjñā, Sandhi; Kāraka, Vibhaktirūpa; Ākhyāta; Kṛt; Uṇādi and Taddhita. The work has retained verbatim some of the technical terms, Pratyāhāras and Sūtras of Pāṇini. The author arranging the Sūtras in a particular order, has furnished his own short explanation for each Sūtra.

The work has several commentaries written by Kāśīśvara / Kāmeśvara, Śrīdharacakravartī, Rāmacāndra and others. The best among them is Supadmamakaranda written by Viṣṇusarmā in 20 sections called Bindus. The School was popular in Mid Bengal. The author has written other grammatical works on Dhātus, Uṇādis and Paribhāṣās.

There had been Ālaṅkārikas, apart from grammarians who have included in there works on Alaṅkāra Śāstra, though mainly concerned with poetics, stylistics and aesthetics, a few chapters on Grammar. (For example, Śabdaśuddhinirūpaṇādhyaya in Vāmana's Kāvyalaṅkārasūtravṛtti), knowledge of which they thought is required for purity of speech. Therefore they are greatly indebted to the grammarians whom they consider as learned men. Among the Ālaṅkārikas, Bhoja of Dhārā of 10th cent. A.D. is worthy of mention here. He has written Saraswatīkaṇṭhābharaṇa which partly in eight chapters deals with 6000 grammatical Sūtras. As a follower of Pāṇinian tradition the author has incorporated Vārtikas, Uṇādisūtras and Paribhāṣās in his work. The order of the Sūtras is however considerably different from that of

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Aṣṭādhyāyī because of which the text or Grammar is easier to understand and the language, much easier to learn. Nevertheless, since the portions of Uṇādisūtras, Paribhāṣās and Gaṇapāṭhas are also brought together and are not treated separately many a time the text becomes tedious to follow.

Thus, beginning with early grammatical speculations and principles found in the Vedic literature inclusive of Vedāñgas and Prātiśākhyas, Sanskrit Grammar developed into a stage marked by Yāska in whom we see Pāṇini's precursor; in the next stage, Pāṇini along with Kātyāyana and Patañjali forming the trinity through whom Sanskrit Grammar became more pronounced, creative and established followed by the 3rd stage marked by the recasts of Pāṇini's Aṣṭādhyāyi and vast commentatorial literature on Pāṇinian tradition, paving way for different systems of Grammar.

In later grammatical history, the ancillary works of Sanskrit Grammar though different for different systems, are found to have many things in common. They were studied independently and commentaries on them were written separately. There are commentaries not only on Dhātupāṭhas, Gaṇapāṭhas, Uṇādipāṭhas, Paribhasasūtras but also on Liṅgānuśāsanas.

There had also been grammars, in later years written to present the sectarian views of the writers. Even the titles of these works betray this element. Harināmāmṛta of Rūpagoswamī and Jīvagoswamī are the two specimens illustrative of the above fact. The names of Kṛṣṇa and His incarnations are employed to designate the technical terms, abbreviations etc. But these grammars did not

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obviously have wide appeal did appeal to a small community and they are at present in vogue among the Vaiṣṇavas of Bengal. There are similar sectarian grammatical works of Śaiva and Śākta cults such as Prabodhaprakāśa (Śaiva), etc.

Along side the development of Sanskrit Grammar Prākṛt Grammar too developed with the spread of Prākṛt languages (dialects). Several works dealing with Prākṛt Grammar exclusively and compositely were written. Many Manuals and Readers on Sanskrit Grammar belonging to no particular School have been written and studied especially during last two centuries. In the present day, the study of Siddhānta Kaumudī as a textbook is widely in circulation in India be they traditional or modern academies of Sanskrit Learning.

श्रियः प्रदुग्धे विपदो रुणद्धि यशांसि सूते मलिनं प्रार्ष्टि।
संस्कारशौचेन परं पुनीते शुद्धा हि भाषा किल कामधेनुः।।
यद्यपि बहून्नाधीषे ग्रन्थान् तथापि पठ पुत्र व्याकरणम्।
स्वजनः श्वजनो माभूत् सकलं शकलं तथा सकृत् शकृत्।।

18.4.11 In-text Questions

I
1. Who has founded the Kātantra Prasthāna?
2. Give the etymology of the word Kātantra.
3. Name the founder of Jaumara Prasthāna?
4. Furnish the name of the commentary written by Bopadeva on his work.
5. Which Grammar has some affinity with Tamil Garmmar?
6. What is the word that Śākaṭāyana uses to denote Ātmanepada?

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7. Who has written the commentary called Nyāsa on Śākaṭāyana Vyākaraṇa?
8. Name the two smaller manuals based on Śabdānuśāsana of Hemacāndra.
9. Whose patron King was Kumārapāla?
10. What is the other word for Pratyāhāra used by Bopadeva?

II. Fill in the blanks with suitable words:

1. Kātantra system is also called _____.
2. Mugdhabodha is the grammatical work of _____.
3. The commentary Brhadvṛtti on Hemacāndra Vyākaraṇa is written by _____.
4. Jaumara Prasthāna is also named as _____.
5. _____ is the system that is prevalent in East Bengal.

III. Match the following :

A	B
1. Sarvavarmā	1. Śākaṭāyana
2. Bālāvabodha	2. Anubhūtiswarūpācārya
3. Amoghavṛtti	3. Hemacandra
4. Sāraswataprakriyā	4. Kātantra
5. Śabdānuśāsana	5. Kāśyapa

IV. Write Short Notes on :

1. Mugdhabodha
2. KātantraVyākaraṇa
3. CāndraVyākaraṇa
4. Narendrācārya
5. Padmanabhabhaṭṭa
6. Bhoja

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V. Write a Short Essay on :

1. Simplicity in Non-Pāṇinian Schools of Grammar.
2. Brevity in Non-Pāṇinian Schools of Grammar.
3. Buddhist systems of Grammar.
4. Jaina systems of Grammar.

VI. Write an Essay on :

1. Enumeration of the factors for the rise and decline of the Non-Pāṇinian Schools of Grammar.
2. The improvements upon the Pāṇinian Grammar made by the Non-Pāṇinian Schools.
3. Any two Non-Pāṇinian systems of Grammar.

18.4.12 Reference Books.

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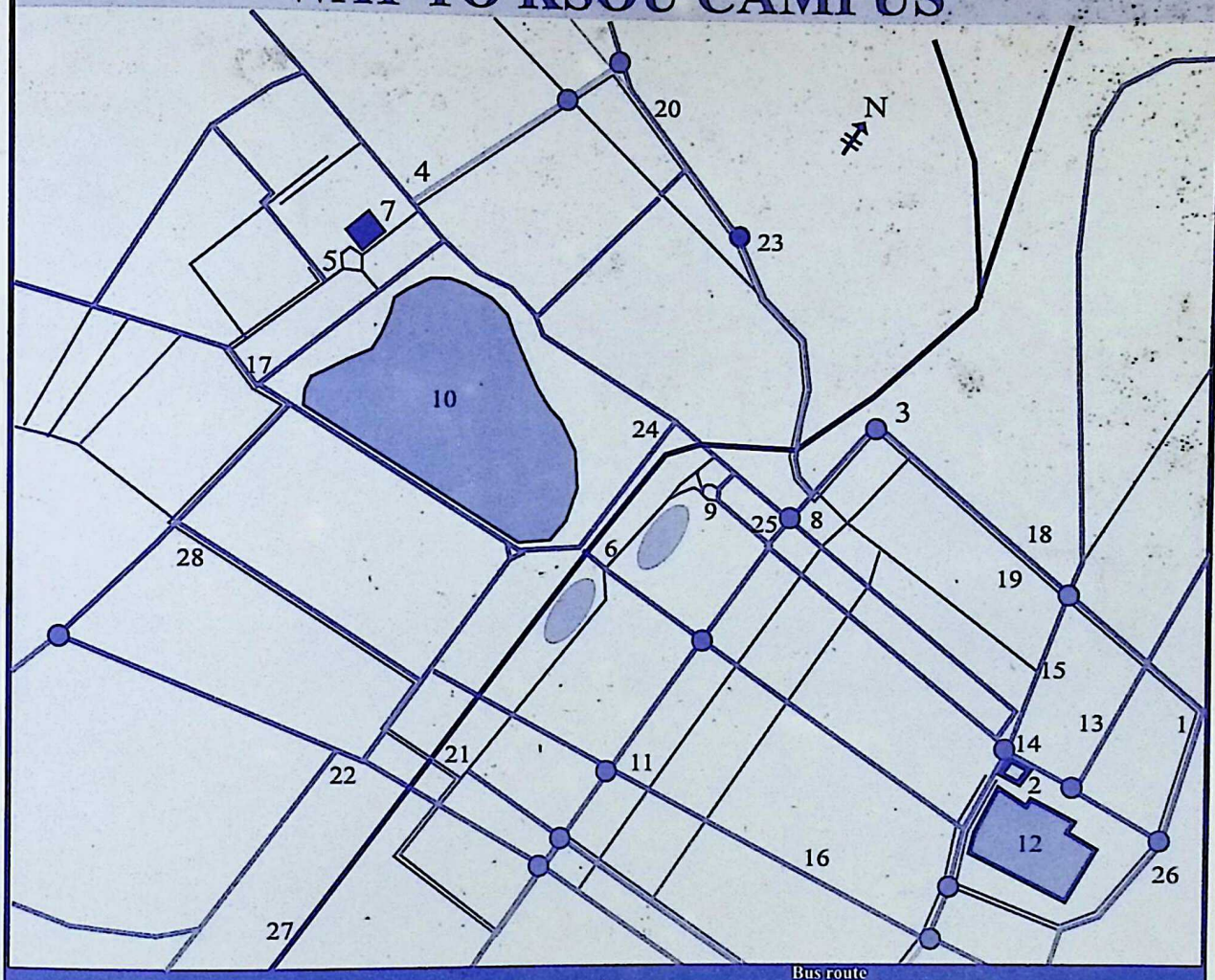

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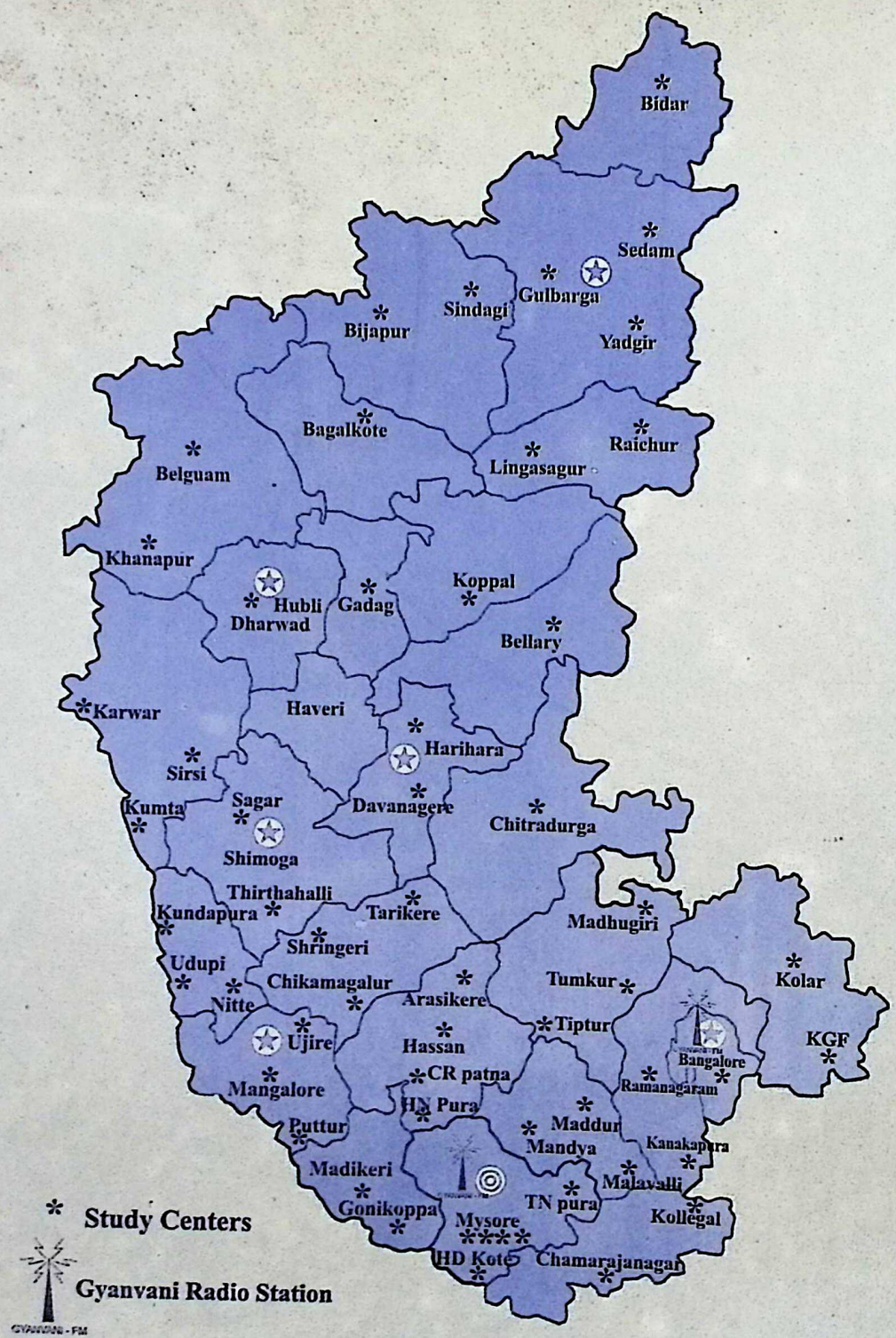

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